

THE  
PLAINE MANS  
PATHW<sup>A</sup>Y

TO H E A V E N . M. L.

Wherein euery man may clearely  
see whether bee shall be saued or  
damned. In cyano  
Set forth Dialogue-wise, for the  
better vnderstanding of

~~the simple.~~ By A R T H. D E N T, Preacher of the Word  
of God at South Shagbry in Essex.

Printed The nineteenth Impression; Corrected and amended: with a Table of all the principall matters; and three Praiers necessary to be vied in priuate families hereunto added.

William ZEPH. 3. 5. Alwyn  
Every morning the Lord bringeth his judgement to light, he faileth not: but the wicked will not learne to be ashamed.

Sac: LONDON, Alwyn  
Printed by H. L. for Geo. Latham, and are to be sold in Paull's Church yard, at the signe of the Brasen Serpent. 1625.

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meanes of recoverie.

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and of the Reprobates, with the apparent signes of Sal-  
uation and Damnation.

Fourthly, it declareth how hard a thing it is to enter into  
life, and how few shall enter.

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objections of the same.

Last of all, it publisheth and proclaimeth the sweet pro-  
mises of the Gospel, with the abundant mercies of  
God to all that repent, beleue, and truly turne vnto  
him.



To the Right Worshippull,  
Sir I V L I V S C E S A R,  
Knight, one of the Masters of the Request  
*to the Kings. Maiesty, Judge of the high Court of*  
Admiraltie, and Master of Saint Catharines:  
A. D. Wisheth all good things  
in Christ Iesus.



Auing finished (Right Wor-  
shipfull) and made ready for  
the Preffe this little Dialogue,  
I bethought me (fitb the com-  
mon manner of all that write  
any Bookes in this age, is to de-  
dicate the same to one or other  
of great place) to whom I might dedicate these my  
poore labours. At last, I did resolve with my selfe,  
none to be more fit than your Worshipp: both in regard  
of some affinitie in the flesh, as also because of those  
manifold good parts wherewith the Almighty hath  
endued you. Hauing therefore none other thing to  
present your Worshipp withall (in token of a thanke-  
full heart for your curtesies/bewed towards mes) be-  
hold, I doe here send unto you this third fruite of my  
labours published. Most humbly beseeching you to  
take it in good worth: not weighing the value of the  
thing, which is of no value, but the simple and good  
mind

## The Epistle Dedicatory.

mind & meaning of the giner. This worke doth shal-  
ly reprooue and euile the world of sinne, and therfore  
is like to finde many deadly enemis, which with cru-  
eltye will most eagerly pursue it unto death. Zoill  
also and his fellowes, I know, will bitterly carpe at it.  
Therefore it flyeth unto your Worshipe for protection,  
and humbly desircth to take Sanctuary under your  
wings. Wherefore I humbly intreate you to take upon  
you the patronage & defense of it, that by your meane  
it may be delivred both from the calumnious oblo-  
guies of euill disposed persons, and also from the  
worlds malignitie: so as it may take no iniury. And  
concerning this little volume, the summe of the mat-  
ter of it you shall finde in the Epistle to the Reader. As  
concerning the manner, here is no great matter in  
learning, wit, art, eloquence, or ingenious invention;  
(for I haue herein specially respecteth the ignorant and  
vulgar sort, whose edification I doe chiefly aime at)  
yet somewhat there is, which may concerne the lea-  
rned, and giue them some contentment. Whatsoever it  
be, I leaue it with your Worshipe, beseeching you to  
giue it entertainment. And so I doe most humbly  
take my leaue, commanding both your selfe, your good  
wife, and your whole family, to the mercifull protecti-  
on of the encyclining God. From South-Shooberry  
in Essex, Aprill 10. Anno Domini 1601.

Your worships to command in the Lord,

ARTHUR DENT.



## THE EPISTLE TO THE READER.



Entle Reader, seeing my little Sermon of Repentance, some few yeares since published, hath bin so well accepted of: I haue, for thy further good, published rhis Dialogue, being the third fruite of my labour: wishing to it the like successe, that God thereby may haue the glory, and thou, who art the Reader, comfort. I haue, in one part of this Dialogue, produced some of he ancient writers, and some of the wise Heathen also, to testifie vpon their oath in their owne language, and to beare witnesse of the ougliness of some vices, which we in this age make light of: which I wish may not be offensive to any. In other parts of this worke I do in manner relinquish them. But in this case I haue in my weake iudgement thought them to be offsome good vse, to shew forth thus much: that if we doe not in time repent, forsake our sins, and seeke after God, both the antient Christian Fathers (whose eyes saw not that we see,

## The Epistles to the Rendor.

nor their ears heard (that wee heare) yea the very Heathen also shall rise vp in judgement against vs. Let none therefore stumble at it. But if any man doe, let him remember I am in a Dialogue, not in a Sermon. I write to all of al sorts. I speake not to some few of one sort. But that which is done herein, is not much more than that of the Apostle (*As some of your own Poets have said. Act. 17.*) which is warrantable Onething, deare Christian, I pray thee let me begge of thee; to witte, that thou wouldest no reade two or three leaues of this Booke; and sh cast it from thee: but that thou wouldest read it thorowout, even to the end. For I doe assure thee, if there bee any thing in it worth the reading, it is bestowed in the latter part thereof and most of all towards the conclusion. Be not discouraged therefore at the harshnesse of the beginning: but looke for smoother matter in the middest, and most smooth in the perfect close and windē vp of all. For this Dialogue hath in it, not the nature of a Tragedy, which is begun with ioy, and ended with sorrow: but a Comedy, which is begun with sorrow, and ended with ioy. This Booke meddleth not at all with any controversies in the Church, or any thing in the state Ecclesiasticall, but onely entreth into a controuersie with Satan and sinne. It is contriued into sixe principall heads. First

*The Epistle to the Reader.*

sheweth mans misery in nature, with the  
meanes of recovery. Secondly, it sharply in-  
teigheth against the iniquity of the time, and  
common corruptions of the world. Thirdly,  
sheweth the markes of the Children of God,  
and of the Reprobates : together with the ap-  
parant signes of Saluation and Damnation.  
Fourthly, it declareth how hard a thing it is to  
enter into life : and how few shall enter. Fifthly,  
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the obiections of the same. Last of all, it pub-  
lischeth and proclaimeth the sweete promises  
of the Gospell, with the abundant mercies of  
God to all that repent, beleue, and truely turne  
unto him. The Author of all blessing giue a  
blessing vnto it. The God of peace, which  
brought againe from the dead our Lord Iesus,  
the great Shepheard of the sheep, through the  
blood of the euerlasting couenant, make vs per-  
fect in all good works, sanctifie vs thorowout,  
amend all our imperfections, and keepe  
vs blameleſſe vntill the day of  
his moſt glorious appea-  
ring. Amen.

*Thine in the Lord,*

A. D.

JOURNAL OF CLIMATE

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# The plaine Mans Path way to Heaven.

*Theologus, a Diuine.*  
Interlo- { *Philagathus, an Honest man.*  
cutors. { *Afancetus, an Ignorant man.*  
} *Antilegon, a Cauiller.*

*Philagathus.* Ell met, good Master Theo-  
logus.

*Theologus.* What ! mine  
old friend Philagathus ? I  
am glad to see you in good  
health.

*Phila.* Are you walking,  
Syr, heere all alone in this pleasant meadow ?

*Theol.* Yea, for I take some pleasure at this  
time of the yeare to walke abroad in the fields  
for my recreation, both to take the fresh ayre, and  
to heare the sweet singing of birds.

*Phila.* Indeed, Syr, it is very comfortable, e-  
specially now in this pleasant Month of May :

and thankes be to God, hitherto wee haue had  
a very forward spring , and as kindly a seafon  
as came this seven yeare.

*Theol.* God doth abound towards vs in mercies ; Oh that wee could abound towards him  
in thanksgiving.

*Phila.* I pray you sir, what a clock hold you it is

*Theol.* I take it to bee a little past one , so I  
came but euern now from dinner.

*Phila.* But behold , yonder come two men  
towards vs ; what be they , I pray you ?

*Theol.* They bee a couple of neighbours of  
the next Parish ; the one of them is called Asu-  
netus , who in very deede is a very ignorant  
man in Gods matters ; and the other is called  
Antilegon , a notable Atheist , and cariller a-  
gainst all goodnesse .

*Phila.* If they be such , it were good for vs to  
take some occasion to speake of matters of reli-  
gion : it may be we shall do them some good .

*Theol.* You haue made a good motion : I like  
it well . If therefore you will minister some  
matter , and moue some questions , I will be  
ready to answer in the best sort I can .

*Phila.* But stay Sir , lo , here they come vpon vs .

*Theol.* Welcome neighbours , welcome . How  
doe you Asinetus , and you Antilegon ?

*Axin.* Well , God be thanked : and we are  
glad to see your Mastership in good health .

*Theol.*

*Theol.* What make both of you heere at this time of the day? There is some occasion, I am sure, draweth you this way.

*Aym.* Indeed, Syr, we haue some little busynesse; for wee came to talke with one of your Parish, about a Cow we shoulde buy of him.

*Theol.* Hath my neighbour a Cow to sell?

*Antil.* We are told hee hath a very good one to sell; but I am afraid, at this time of the yeare, we shall finde deere ware of her.

*Theol.* How deere? What do you thinke a very good Cow may be worth?

*Antil.* A good Cow indeed, at this time of the yeare, is worth very neere foure pound; which is a great price.

*Theol.* It is a verie great price indeed.

*Phila.* I pray you, *M. Theologus*, leau off this talking of Kine, and worldly matters, and let vs enter into some speech of matters of religion, whereby wee may doe good, and take good one of another.

*Theol.* You say well. But it may bee these mens busynesse requireth haste, so as they cannot stay.

*Aym.* No, Syr, wee are in no great haste, we can stay two or three houres; for the dayes are long: if wee dispatch our busynesse by night, it will serue our turne well enough.

*Theol.* Then if it will please you to walke

to yonder Oke tree, there is a goodly Arbour,  
and handsome seates, where wee may all sit in  
the shaddow, and conferre of heauenly matters.

*Asun.* With a good will, Syr.

*Phila.* Come then, let vs goe.

*Asun.* This is a goodly Arbour indeed, and  
here behandsome seats.

*Theol.* Sit you all downe, I pray you. Now  
friend Philagathus, if you haue any questions  
to moue of matters of Religion, we are all rea-  
die to heare you.

*Phila.* It may be these men are somewhat ig-  
norant of the very principles of Religion; and  
therefore I thinke it not amisse to begin there,  
and so to make way for further matters.

*Theol.* I pray you doe so then.

*Phila.* First then, I demand of you, in what  
state all men are borne by nature.

*Theol.* In the state of condemnation, as ap-  
peareth, Ephes. 2. 3. Wee are by nature the  
children of wrath, as well as others. And a-  
gaine it is written: Behold, I was borne in i-  
Psal. 51. 5. niquitie, and in sin hath my mother conceiued  
mee.

*Phila.* Is it euery mans case? Are not Dukes  
and Nobles, Lords and Ladies, and the great  
Potentates of the earth exempted from it?

*Theol.* No surely: it is the common case of  
all, both high and lowe, rich and poore, as it  
is

is written : What is man , that hee should bee cleane ; and hee that is borne of a woman , that he should be iust ?

*Phila.* From whence commeth it , that all men are borne in so wofull a case ?

*Theol.* From the fall of Adam , who thereby hath not onely wrapt himselfe , but all his posteritie , in extreame and vspeakable miserie ; as the Apostle sayth : By one mans disobedience , many were made sinners . And by the offence of one , the fault came on all men to condemnation .

Rom.5.

12.

*Phila.* What reason is there that we all should thus be punished for another mans offence ?

*Theol.* Because we were then all in him , and are now all of him : that is , wee are so descended out of his loynes , that of him wee haue not onely received our naturall and corrupt bodies , but also by propagation haue inherited his soule corruptions , as it were by hereditarie right .

*Phila.* But for as much as some haue dreamed that *Adam* by his fall hurt himselfe onely , and not his posteritie ; and that we haue his corruption deriu'd vnto vs by imitation , and not by propagation : therefore I pray you shewe this more plainlye .

*Theol.* Even as great personages , by committing of treason , do not onely hurt themselues ,

but also staine their bloud, and disgrace their posteritie : for the children of such Nobles are ent disinheritised, whose bloud is attainted, till they be selue restored againe by Act of Parliament. *Cure* *cau*  
so our bloud being attainted by Adams transgres*the*  
*sion*, we can inherit nothing of right till wee be fure  
restored by Christ.

*Phila.* Doth this hereditarie infection mil  
and contagion ouer-spread our whole na*tem*  
ture ?

*Theol.* Yes truly, it is universall, extending i*ver*  
selfe throughout the whole man, both soule and body, both reason, vnderstanding, will and affections : for the Scriptures auouch, that we *are dead in sinnes and trespasses.*

Eph. 2. 1.

Col. 1. 21.

Col. 2. 13.

*Phil.* How vnderstand you that ?

*Theol.* Not of the deadnesse of the bodie, or the naturall faculties of the soule, but of the spirituall faculties.

*Phila.* Did Adam then lose his nature, and destroy it by his fall ? Or is our nature taken away by his fall ?

*Theol.* Not so : Our nature was corrupted thereby, but not destroyed : for still there remaineth in our nature, reason, vnderstanding, will, and affections, and wee are not as a block or a stocke ; but by Adams disobedience we are blemished, maimed, and spoyled of all ability to understand aright, or to will and do aright.

right : as it is written ; Wee are not sufficient <sup>2. Cor. 5.3</sup>  
 ent of our selues, to thinke any thing as of our  
 selues : but our sufficiencie is of God. And as  
 we gaine ; It is God which worketh in you both <sup>Phil. 2.13</sup>  
 the will and the deed ; euen of his good plea-  
 sure. And as concerning the other point, Saint  
 James saith : That all men are made after the si- <sup>James 3.9</sup>  
 militude of God : meaning thereby, that there  
 remayne some reliques and parts of Gods image  
 euen in the most wicked men : as reason , un-  
 derstanding , &c. so that our nature was not  
 wholly destroyed.

*Phila.* Then you think there be some sparks  
 and remnants left in vs still of that excellent  
 image of God , which was in our first crea-  
 tion.

*Theol.* I thinke so indeed : and it may plainly  
 appeare unto vs in the wise speeches and wrt-  
 ings of Heathen Poets and Philosophers : in  
 all which we may , as by certaine ruines , per-  
 ceive what was the excellent frame and building  
 of mans creation.

*Phila.* Can a man please God in any thing  
 which he doth, so long as he continueth in the  
 state of nature ?

*Theol.* No, not in any thing : for till we be  
 in the state of grace , even our best actions are  
 sinfull : as preaching, prayer, almes-deeds,&c. as  
 is written : Who can bring a cleane thing <sup>Iob 14.4</sup>

out of that which is vncleane? Job. 14.4. The  
**Rom. 8.8** Apostle also saith: They that are in the flesh  
 cannot please God: that is, such as are still in  
 their naturall corruption. And our Lord Jesu  
**Mat. 7.16** himselfe saith: Doe men gather Grapes  
 thornes, or Figges of thistles? Meaning there  
 by, that meere naturall men can bring forth  
 fruits acceptable to God.

*Phila.* This is a very harsh and hard saying.  
 I pray you, for my further instruction, make  
 more plaine.

*Theol.* Men in the state of nature may do  
 those things which of themselves are good, but  
 they doe utterly sayle in the manner of doing  
 them: they do them not as they shoulde be done  
 that is, in faith, loue, zeale, conscience of obedien  
 ce, &c. neither yet with any cheeresfullnesse  
 delight, or feeling, but even as it were forcing  
 hemselfes to doe the outward actions. Thus  
 did Cain sacrifice, the Pharisees pray, Ananias  
 and Sapphira give almes, and the Jewes offer  
 up their oblations and burnt offerings.

*Phila.* Haue men any true sight, or liuely and  
 sound feeling of this misery and wofull estate  
 so long as they be meere naturall?

*Theol.* No surely, but are altogether blind  
 ed and hardened in it, being nothing desirous  
 to come out of it, but doe greatly please them  
 selves in it, and can hardly bee perswaded, the  
 210

they are in any such wofull case : as appeareth plainly in the example of that Ruler , who being commanded , or rather required of our Saviour Christ to keepe the commandements , answered : All these haue I kept from my youth. And againe , although the Church of Laodicea was wretched , miserable , poore , blinde , and naked ; yet shee thought her selfe rich , increased with goods , and wanting nothing . It followeth then , that so long as men are in the state of nature , they haue no true sight and feeling of their miseries .

Luk. 18.  
21.

*Phila.* Do you not thinke that all men , being merely natural , are vnder the curse of the Law ?

*Theol.* Yes certainly : and not onely so , but also vnder the very tyranny and dominion of Satan , though they know it not , see it not , feele it not , or perceiue it not : for all that are not in Christ , are vnder the curse of the Law , and the power of darkenesse and the diuell : as appeareth , Ephes. 2. 2. where the diuell is called the Prince that ruleth in the ayre , even the spirit that now worketh in the children of disobedience . In an other place hee is called the god of this world , who blindeth the eyes of all unbelievers . And againe , it is said , that all men naturally are in his snare , being taken captiue of him at his will .

2. Cor. 4. 4.  
2. Tim. 2.  
26.

*Phila.* Few will bee perswaded of that ; they will

will say, they defie the diuell, and thanke God almighty  
they were neuer troubled with him.

*Theol.* Their hot words do nothing amercy in  
the matter : for the diuell is no more driven away  
with words, than with holy water : but he sitteth in the tongues & mouthes, nay, possesseth  
the very hearts and intrals of thousands which  
say they defie him, and are not troubled with  
him ; as appeareth manifestly by their particu-  
lar actions, and the whole course of their life.

*Phila.* Methinkes, if the diuell do so inwardly possesse the hearts and consciences of men,  
they should haue some sight and feeling of it.

*Theol.* The working of the diuell in mens  
soules ( being an invisible spirit ) is with such  
vnconceivable sleight and crafty conveyance,  
that men in the state of nature cannot possibly  
feele it, or perceiue it : for how can a blind man  
see, or a dead man feele ?

*Phila.* Shew this more plainly.

*Theol.* Euen as a crafty Juggler doth so pre-  
stigiat and blind mens outward senses by the  
delusions of Satan, that they thinke they see  
that whiche they see not, and feele that whiche  
they feele not : euen so the diuell doth so delude  
and bewitch our inward senses, and the naturall  
faculties of our soules, that wee, having a  
mist cast before our eyes, thinke wee are that  
whiche wee are not, see that whiche we see not, and  
feeke

ycle that which wee feele not. For the deepe  
unning of Satan lyeth in this ; that hee can  
cure vs our deaths wound, and wee shall ne-  
ver know who hurts vs.

*Phil.* Few will beleue this to bee true.

*Theol.* True indeed : for few will beleue the  
scriptures : few will beleue this , because few  
feele it. Where it is not felt , it can hardly be  
beleueed : onely the Elect do feele it, and therefore  
nely the Elect doe beleue it. As for all others,  
they are the very prentices and bond-sauers of  
the diuell , which is a thousand times worse than  
to be a galley-slauie.

*Phil.* How long doe men continue in this  
wofull state of nature, being vnder the curse of  
the law, and the very slauery of Satan and sin ?

*Theol.* Till they bee re-generate and borne a-  
gaine, and so brought into the state of grace; as  
our Lord Jesus saith : Except a man bee borne John 3:3:  
againe, hee cannot see the Kingdome of God.

*Phil.* Do not many die, and depart this life,  
before they be borne againe, and consequently  
before they bee brought into the state of grace?

*Theol.* Yes, no doubt, thousands : for many  
live fortie or threescore yeares in this world,  
and in the end die , and goe out of this life, be-  
fore they know wherefore they came into it :  
as it is written ; My people perishe for want of  
knowledge. Hos. 4:6.

*Phil.*

*Phila.* What may we think of such?

*Theol.* I quake to speake what I thinke : surely I doe not see how such can be saued : speake not now of infants and children, whereof some no doubt are saued by vertue of the promise, and couenant, through the election of grace.

*Phila.* It seemeth then that you think none can bee saued, but those onely which are born againe.

*Theol.* I thinke so indeede.

*Phila.* I pray you tell me what the same regeneration and new birth is, whereof you speake.

*Theol.* It is a renuynge and repairing of the corrupted and decayed estate of our soules : As it is written ; Be yee changed by the renuynge of the spirit of your minde. And againe : Be renued in the spirit of your minde.

*Phila.* Explane this more fully.

*Theol.* Euen as the wild Olive retaineth his vre old nature, till it bee graffed into the swete Olive, but afterward is partaker of a new nature : so wee, till wee be graffed into Christ, retain our old nature, but afterward are turned into a new creature : as it is written, If any man be in Christ, he is a new creature.

*Phila.* I vnderstand not what you say.

*Theol.* You must know this, that as there is a naturall birth of the whole man ; so there is also a spirituall birth of the whole man.

*Phila.*

Phil. How is that?

Theol. When as the naturall faculties of the soule, as reason, vnderstanding, will and affections, and the members of the body also, are so sanctified, purged, and rectified by grace, that wee understand, will, and desire that which is good.

Phila. Cannot a man will and desire that which is good, before he be borne againe?

Theol. No more than a dead man can desire the good things of this life. For mans will is not free to consent vnto good till it bee enlarged by grace: and an vnregenerate man doth sinne necessarily, though not by constraint. For mans will is free from constraint (for it sinneth of it selfe) but not from thralldome vnto sinne.

Phila. You speake, as if a man could doe no other thing but sinne, till the new worke bee wrought in him.

Theol. That is mine opinion indeed. For a man & his flesh are all one, till he be regenerate: they agree together like man and wife, they ioine together in all casell, they live and die together: so when the flesh perisheth, the man perisheth.

Phila. Is not this regeneration a changing, or rather destroying of humana nature?

Theol. Nothing lesse: It is neither an abolishing, nor changing of the substance of bodie & soule, or any of the faculties thereof, but onely

onely a rectifying and repairing of them by remouing the corruption.

*Phil.* Is then our naturall corruption so purged, and quite remoued by the power of grace, as that it remaineth not at all in vs, but that we are wholly freed of it?

*Theol.* Not so: For the reliques and remnants of our old nature, which the Scripture calleth the olde man, doe hang about vs, and dwell in vs, even vntill our dying day; as it plainly prooved in the ten last verses of the fourteenth to the Romans.

*Phil.* Then you affirme, that this new man, or new worke of grace and regeneration, is imperfect in this life.

*Theol.* Yea: for the new creature, or new worke of grace, can never be fully fashioned in this life, but is alwaies in fashioning. And as our faith and knowledge in this life are imperfect: so is our regeneration and sanctification.

*Phil.* You said before, that the regeneration or newe birth is of the whole man: which speech seemeth to implie, that the new worke of grace is entire and perfect.

*Theol.* You mistake the matter. For though the new birth is universall, and of the whole man, yet it is not entire, perfect, pure, and without mixture or corruption. For it is written: The flesh lusteth against the spirit, and the

spirit

spirit against the flesh. The Apostle also prayeth, that the Thessalonians may bee sanctified throughout, in spirit, soule, and body.

Phila. This seemeth very obscure, I pray you make it more plaine.

Theol. You must note this, that the newe worke and the old, flesh and spirit, grace and corruption, are so intermingledly ioyned togeather in all the faculties of the soule and body, as that the one doth ever fight against the other.

Phila. But tell me, I pray you, how you understand this intermingling of grace and corruption in the soule. Do you meane, that grace is placed in one part of the soule, & corruption in another, so as they be sundred in place?

Theol. No, that is not my meaning : but this, that they bee ioyned and mingled together as I said) in and throughout the whole man. For the minde or understanding part is not one part flesh, and another part spirit ; but the whole minde is flesh, and the whole minde is spirit, partly one, and partly another. The same to bee said of will and affections.

Phila. I pray you expresse it more plainly.

Theol. Even as the ayre in the dawning of the day, is not wholly light, or wholly darke, at midnight, or at noone day ; neither is it in one part light, and in another part darke : but the whole ayre is partly light, and partly darke thorow-

chorowdout : and as in a vessell of luke-warm water, the water it selfe is not onely hot, nor onely cold, but heat and cold are mixed together in every part of the water : so is the flesh and the spirit mingled together in the soule of man. And this is the cause why these two contrarie qualities fight together.

*Phila.* Out of doubt this doctrine of regeneration is a very great mystery,

*Theal.* Yes certaintly, it is a secret of secretnesse which the wise of this world cannot comprehend.

*Phil.* Somethinke that courtesie, kindness, good nurture, good nature, and good education, are regeneration; and that courteous and good natured men must needs be saved.

*Theal.* They are greatly deceived : for these things do not necessarily accompany salvation, but are to bee found in such as are altogether prophanie and irreligion : yet weare to look for such godly outward qualities, and the men whom ilikee find themselfe.

*Phila.* What say you then to learning, wit, and policie ? are not those things of the essence of religion, and proper a regeneration ?

*Theal.* No, not so : they bee of eternall gift which may bee in the most wicked men, as Papists, Heathen Poets, and Philosophers ; yet were they greatly to reverence learned and wise men, although the new and inward wa-

be not as yet wrought : for that is onely of God, that is from above.

*Phila.* The common people doe attribute much to learning and policy for they will say, Such a man is learned and wise , and knoweth the Scripture as well as any of them all , and yet he doth not thus and thus.

*Theol.* It is one thing to know the History and Letter of the Scriptures , and another thing to believe and seeke the power thereof in the heart ; which is onely from the sanctifying spirit , which none of the wise of this world can haue.

*Phila.* It is a common opinion, that if a man hold the truth in iudgement , be no Papist, or Heretike, but leadeth an honest ciuill life, then he must of necessitie be saued.

*Theol.* That followeth not: for many come so far , which notwithstanding haue not the inward touch.

*Phila.* That seemeth strange. For many will say , As long as they bee neither whore nor thiefe, nor spotted with such like grosse sins , they trust in God they shall be saued.

*Theol.* They erre , not knowing the Scriptures. For many thousands are in great danger of losing their soules for ever , which are free from such notorious and horrible vices : nay , many which in the world are counted good honest

honest men, good true dealers, good neighbours all  
and good Townes-men.

*Aune.* I pray you, Syr, giue me leaue a little  
I haue heard all your speech hitherto, and I like wh  
reasonably well of it : but now I can forbear  
no longer; my conscience yrgeth me to speake of  
For me thinkes you go too far, you go beyond  
your learning in this, that you condemn good  
neighbours and good Townes-men. You say  
many such men are in danger of losing their  
soules: but I will never beleue it while I liue:  
For if such men be not saued, I cannot tell who  
shall.

*Theol.* But you must learne to know out of  
the Scriptures, that all outward honesty and  
righteousnesse, without the true knowledge and  
inward feeling of God, availeth not to eternall  
life : As our Sauour Christ saith, Except your  
righteousnes exceed the righteousness of the  
Scribes and Pharisees, ye cannot enter into the  
kingdome of heauen. It is also written, that  
when Paul preached at Berea, many honest men  
and honest women did beleue: that is, such as  
were outwardly honest, or honest to the world  
only: for they could not be truly and inwardly  
honest, before they did beleue. Therefore you  
see, that this outward honesty and ciuitie, with-  
out the inward regeneration of the spirit, availe-  
leth not to eternall life : and then consequently,  
all

Math.5.

Act.17.

32.

In all your honest worldly men are in great danger  
of losing their soules for ever.

*A/nn.* What sound reason can you yeeld,  
why such honest men should bee condemned?

*Theol.* Because many such are utterly void  
of all true knowledge of God, and of his Word.  
Nay, which is more, many of them despise the  
Word of God, and hate all the zealous professors  
of it. They esteeme preachers but as prattlers,  
and sermons as good tales: they esteeme a  
preacher no more than a shooemaker: they re-  
gard the Scriptures no more than their old  
shooes. What hope is there then, I pray you,  
that such men should bee saved? Doth not the  
holy Ghost say, How shall wee escape, if wee Heb.2.3:  
neglect so great salvation?

*A/nn.* You goe too farre; you judge too  
hardly of them.

*Theol.* Not a whit. For all experience sheweth,  
that they minde, dreame, and dote of no-  
thing else day and night, but this world, this  
world, lands and leases, grownds and livinggs,  
kine and sheepe, and how to were rich. All their  
thoughts, words, and wo:kes, are of these and  
such like things. And their actions do most ma-  
nifestly declare, that they are of the earth, and  
speake of the earth, and that there is nothing in  
them but earth, earth. As for sermons, they care  
not how few they heare. And for the scripture,

Ier.6.10. they regard them not, they reade them not, they  
esteeme them not worth the while : there is no-  
thing more irkesome vnto them : they had rather  
pill strawes, or do any thing, than heare, reade,  
confesse of the Scriptures. And as the Prophet  
saith : The word of the Lord is as a reproach  
vnto them, they haue no delight in it.

*Phila.* I maruell much, that such men should  
live so honestly to the world-ward.

*Theol.* No manell at all ; for many bad men,  
whose hearts are worme-eaten within , yet  
for some outward and carnall respects doe ab-  
staine from the grosse act of sinne : as some for  
credit, some for shame , some for feare of law,  
some for feare of punishment : but none for loue  
of God, for zeale of conscience, of obedience. For  
it is a sure thing , that the wicked may haue  
that spirit which doth represse, but not that which  
doth renew.

*Phila.* It seemeth then by your speeches, that  
some which are not regenerate , doe in some  
things excell the children of God.

*Theol.* Most certaine it is , that some of them  
in outward gifts, and the outward carriage of  
themselves, doe goe beyond some of the Elect.

*Phila.* Shewe me, I pray you, in what gifts.

*Theol.* In learning, discretion, iustice, tem-  
perance, prudencie, patience, liberality, affabili-  
ty, kindnes, courtesie, good nature ; and such like.

*Phila.* pro-

*Phila.* Methinks it should not be possible.

*Theol.* Yes truly. For some of Gods deare children, in whom no doubt the inward worke is truly and soundly wrought, yet are so troubled and incombed with a crabbed and crooked nature, and so clogged with some master-sin, as some with anger, some with pride, some with covetousnesse, some with lusts, some one way, and some another : all which breaking out in them, do so blemish them and their professi-  
on, that they cannot so shine forth vnto men, as otherwise no doubt they would ; and this is their wound, their griefe, and their heart-smart, and that which costeth them many a teare, and many a prayer : and yet can they not get the full victory over them, but still they are left in them, as the briarke in the flesh to humble them.

*Phila.* Yet loue should couer a multitude of such infirmities in Gods children.

*Theol.* It should doe so indeed : but there is great want of loue, even in the best : and the worse sort espying these infirmities in the godly, run vpon them with open mouth, and take vpon them to condemne them vtterly, and to judge their hearts, saying : They be hypocrites, dissemblers, and there is none worse than they.

*Phila.* But doe you not thinke, that there be some counterfeits, euen amongst the greatest professors ?

*Theol.* Yes, no doubt, there bee, and alway haue been some very hypocrites in the Church; but wee must take heed of iudging and condemning all for some. For it were very much to iudge and condemn Christ and his eleven disciples, by the cause of one Iudas; or the whole Primitive Church, for one Ananias and Sapphira.

*Phil.* But I hope you are of this minde, that the some regenerate men, euen in outward gifte and their outward carryage, are comparable with any others.

*Theol.* Questionelesse, very many. For they being guided by Gods spirit, and upheld by his grace, doe walke very uprightly and vnblemished towards men.

*Phil.* Yet there resteth one scruple: for it seemeth very strange vnto mee, that men of so discreet carriage as you speake of, and of so many good parts, shoulde not be sauued. It is graffittie, such men shoulde be damned.

*Theol.* It seemeth so vnto vs indeede: but God is onely wise. And you must note, that there bee some infirmities in Gods Childe, which bee correcteth with tempozall chaffiliments; and yet rewardeth their faith, loue, and inward seruice and obedience, with eternall life: so there bee soone good things in the wicked, and them that are without Christ, which God rewardeith with tempozall blessings; and punis-

ye punishest them eternally for their unbelieve and hardness of heart.

*Phila.* Now you haue reasonably well satisfied mee touching the doctrine of regeneration, and the manifolde errors and deceits that are in it, and of it. I pray you let vs now proceede: and first of all tell me, by what meanes the new birth is wrought.

*Theol.* By the preaching of the word, as the outward meanes: and the secret woorke of the spirit, as the inward meanes.

*Phil.* Many heare the word preached, and are nothing the better, but rather the worse: what, I pray you, is the cause of that?

*Theol.* Mens owne incredulitie, and hardnes of heart: because God in his wrath leaveth them to themselves, and depryveth them of his Spirit, without the which, all preaching is in vaine. For except the Spirit do follow the Word in our harts, we can finde no toy, taste no comfort therin.

*Phil.* Cannot a man attaine vnto regeneration and the new birth, without the Word and the Spirit?

*Theol.* No verily. For they are the instruments and meanes, whereby God doth work it.

*Aysn.* Why may not a man haue as good a faith to God-ward, that heareth no Sermons, as he that heareth al the Sermons in the world?

1. Pet. 1.

23.

Ioh. 15. 3.

Acts 10.

44.

Ephe. 4. 3.

Acts 16.

14.

*Theol.* Why may not hee which eateth no man meat , bee as fat and as well-liking , as he the God eateth all the meat in the world : For is not the A preaching of the Word the food of our soules : / a n

*Antil.* I like not so much hearing of Sermons , and reading of the Scriptures , except my men could keepe them better .

*Theol.* Faithfull and honest hearers doe thereby go soare heare , that they may be more able to obserue God and do . For a man cannot doe the will of God but before hee know it : and he cannot know it without hearing and reading .

*Antil.* I maruell what good men do get by hind gadding to Sermons , & poring so much in the same Scripture ; or what are they better than other men . There are none more full of envie and malice than they . They will doe their neighbour a shrewd turne as soon as any body ; and therefore in mine opinion , they bee but a companye of hypocrites , and precise fooles .

*Theol.* You iudge uncharitably . Full little good do you know what they feele , or what good him Gods people get by hearing of the Word . For since the worke of the Spirit in the hearts of the chosen Elect is very secret , and altogether hid from the world , as it is written : The wind bloweth where it listeth , and thou hearest the sound thereof , but canst not tell whither it goeth , or whence it commeth ; so is every man that is borne

borne of the spirit. And againe : The things of God knoweth no man, but the spirit of God.

*Antil.* Tush, tush : what needs all this adoe ? if a man say his Lords praier, his ten Commandments, and his Beleefe, and keepe them, and say no body no harme , nor doe no body no harme, and doe as he would be done to , haue good faith to God-ward , and bee a man of Gods beleefe , no doubt he shall be saued without all this running to Sermons , and prattling of the Scripture.

*Theol.* Now you powre it out indeede : you thinke you haue spoken wisely. But alas ! you haue bewrayed your great ignorance. For you imagine , a man may bee saued without the Lord : which is a grosse error.

*Antil.* It is no matter : say you what you will, and all the Preachers in the world besides ; so long I serue God, and say my prayers duly and truly, morning and euening, and haue a good faith in God, and put my whole trust in him, and doe my true intent, and haue a good mind to God-ward , and a good meaning ; although I am not learned, yet I hope it wil serue me turne for my soules health. For, That God which made me, must saue mee. It is not you that can saue me, for all your learning, and all your Scriptures.

*Theol.* Non may herie fitly bee compared to a  
sick

nicke man, who having his braine distempred  
with heate, raneth, and speaketh idly, he can  
not tell what. For the holy Ghost saith: He that  
turneth away his eare from hearing the lawe,  
even his prayer shall bee abominable. And  
Pron. I. 3. 13. gain: He that despiseth the Word, he shall be de-  
stroyed. So long therefore as you despise God  
the Lord, and turne away your eare from hear-  
ing his Gospell preached, all your prayers, your  
fantasticall seruing of God, your good meanings,  
and your good intents, are to no purpose; for  
most loathsome and odious in the sight of God.

Esa. I. 14. as it is written: My soule hateth your new  
Moones, and your appointed feastes, they are  
a burthen vnto me, I am weary to beare them.  
When you stretch out your hands, I will hidde  
mine eyes from you: and though you make  
many prayers, I will not heare. For your hands  
are full of bloud: And againe, the Lord saith,

Esa. 66. 3. the same Prophet: He that killeth a bullocke  
is as if hee slew a man: hee that sacrificeth  
sheepe, as if he cut off a dogs neck: he that offereth  
rethan oblation, as if he offered swines bloud:  
he that remembreth incense, as if he blessed  
idoll. Where you see the Lord telleth you his  
minde touching these matters: to wit, that all  
your prayers, seruices, good meanings, &c. are  
abominable vnto him, so long as you walke  
ignorance, perfourelle, disobedience, and con-

empt of the Gospell. For hee saith in the words  
immediately going before: To him will I looke,  
even to him that is poore and of a contrite spi-  
rit, and trembleth at my words.

*Amen.* I grant indeed, for them that are idle  
and haue little to doe, it is not amisse now and  
then to heare a Sermon, and reade the Scrip-  
tures: but we haue no leasure, wee must follow  
our busines, we cannot live by the Scriptures;  
they are not for plaine folke, they are too high  
for vs, wee will not meddle with them. They  
belong to Preachers and Ministers.

*The pl. Christ saith:* My sheepe heare my Ioh. 10.  
spiece & I giue vnto them eternall life. If ther-  
fore you refuse to heare the voyce of Christ, you  
are none of his sheepe, neither can you haue eter-  
nall life. And in another place our Lord Jesus  
saith: Hee that is of God, heareth Gods word:  
he therefore heare it not, because ye are not of Ioh. 8. 7.  
God. S Paul writing to all sorts of men, both rich  
and poore, high and low, men and women, young  
and old, exhorteth, that the word of Christ may Col. 3. 16.  
dwell plentiously in them all, in all wisedome.  
You see therefore, that the Apostle would haue  
all sorts of people that haue soules to save, to bee  
well acquainted with the scriptures. Therefore  
you may as well say you will not meddle with  
God, with Christ, nor with everlasting life, as  
to say, you will not meddle with the scriptures.

*Amen.*

*A sun.* Well, I cannot reade , and therefore  
I cannot tell what Christ, or what S. Paul  
say : but this I am sure of, that God is a good  
man (worshipped might he be,) he is merciful  
and that we must bee saued by our good pray-  
ers and good seruing of God.

*Theol.* You speake foolishly & ignorantly in  
that you say , having no ground for any thing  
you speake, but your owne fancy, and your own  
conceit : and yet you will beleue your owne fa-  
cie against all Preachers, and against all that can  
bee spoken out of the Word. But I pray you  
gine me leane a little : If a man dreame that he  
shall bee a King, and in the morning when he  
awake, persuadeth himselfe it shall bee so, may  
hee not bee fasse laughed at , as having  
ground for it ? Even so may all they, which  
beleue their owne dreames and fantasies to  
thing satuation. But if it is true which Salomon  
saith : A foole beleeveth every thing ; That  
copper is gold, and a counter an angell. And  
surely great reason there is , that he which doth  
not beleue God , should bee giuen ouer to be-  
leue the devill, his dreame, and his fancy ;

*A sun.* I pray you instruct me better then.

*Theol.* You had neede indeed to bee better in-  
structed : for the devill hath slyly deluded your  
soule, and cast a mist before your eyes , making  
you beleue the Crowe is white, and that you

tate is good before God, whereas indeed it is  
all wofull and miserable.

*Afum.* Nay, I defie the diuell with all my  
art. But I pray you tell mee how it commeth  
passe that I am thus deceiuued.

*Theol.* This it is that deceiuethe you, and  
any others : that you measure your selues by  
your selues and by others ; which is a false mea-  
sure. For you seeme to lie straight, so long as  
you are measured by your selues, and by others :  
it lay the rule of Gods word unto you, and then  
will lie altogether crooked.

*Afum.* What other thing is there that decei-  
ueth me?

*Theol.* Another thing that deceiuethe you, is  
your owne heart ; for you knowes not your owne  
art, but are altogether deceiuued therein. For, *Ier. 17.9.*  
The heart is deceiuable aboue all things. He is  
a wise man and greatly enlightened, that know-  
eth his owne heart. But you are blinde, and  
knowe not what is within you ; but dimly ima-  
gine you shall be saved, and hope you knowe not  
that of eternall life. And because blindnes ma-  
ke you bold, you will seeme to bee resolute in  
words, and say : It is pitie hee should live, which  
with any whit doubt of his saluation. And assu-  
ely you speake as you think, and as you knowe.  
But, for ought that you know to the contrarie, it  
meth so : though indeed, and in truth, it is not  
so :

so : for you are deluded with a false light. ~~for~~ sometimes no doubt you haue prickes , gri-~~gri-~~  
ferros , and inward accusations of conscience  
for all your bold and resolute speeches.

*A Iun.* Truly I never heard so much before

*Theol.* That is because you shut your eyes  
and stop your ears against God and all good  
nes. You are like the deafe Adder, which heareth  
not the voyce of the Charmer, though he be  
be most expert in Charming.

*A Iun.* Well then ; if it be so, I would be glad  
now to learne , if you would teach me. And truly  
you haue shewed mee the meanes whereby a  
new birth is wrought : so now shew me thee infal-  
taine signes and tokens thereof : whereby men  
may certainly know that they are sanctified, regener-  
ated, and shall be sauied.

*Theol.* There bee eight infallible notes  
tokens of a regenerate mind, which may well  
tearmed the eight signes of salvation ; and the  
are these :

- Psal. 145. A love to the children of God.
- 18. A delight in his Word.
- Rom. 12. Often and fervent prayer.
- 21. Zeale of Gods glory.
- Mat. 16. Deniall of our selues.
- 24. Patient bearing of the Crosse , with profit  
Job 1. 28. comfort.
- Eph. 4. 21. Faithfulnesse in our talking.
- Phil. 4. 8. Horn

onest, iust, and con schonable dealing in all our  
actions amongst men.

*Phila.* Now that you haue shewed vs the e-  
vident signes of mans saluation, shew vs also  
the signes of condemnation.

*Theol.* The contraries vnto these are manifest  
signes of damnation.

to loue to the childdren of God.

to delight in his Word.

welcomme and cold prayars.

boldnesse in Gods matters.

Trusting to our selfes.

Impatience vnder the Crosse.

Infaithfulness in our calling.

In honest and uncon schonable dealing.

*Phila.* No doubt if a man bee infected with  
these, they bee shrewd signes that a man is ex-  
tremely soule-sick, & in a very dangerous case.  
But are there none yet more euident & appa-  
rent signes of condemnation than these?

*Theol.* Yes verily. There be nine very cleare  
and manifest signes of a mans condemnation.

*Phila.* I pray you let me heare what they be.

*Theol.* Pride.

Shoredome.

Inuetousnessse.

Contempt of the Gospell.

Boaring.

Sing,

Eight  
signes of  
condem-  
nation.

Nine ma-  
nifest  
signes of  
damna-  
tion.

Drunken-

**Drunkenesse.**

**Idlenesse**

**Oppression.**

*Phil.* These be grosse things indeed.

*Theol.* They may not unfitly be fearmed  
nine Beelzebubs of the wozld: and hee that  
these signes vpon him, is in a most wosfull case.

*Phil.* What if a man be infected with so  
two or three of these?

*Theol.* Whosoever is infected with three  
them, is in great danger of losing his soule.  
For all these bee deadly venime, and ranke  
son to the soule: and either the three first, or  
three last, or the middle three, are enough  
poison the soule, and sting it to death. Nay,  
say the truth, a man were as good gripe a  
and handle a snake, as meddle with any one  
of these.

*Phil.* Is every one of them so dangerous?

*Theol.* Questionless. For they bee the  
Plague-sores of the soule. If any man haue  
plague-sore vpon his body, we vse to say, God  
tokens are vpon him, Lord hane mercy on him.  
So we may truly say, If any man be through  
and totally infected at the heart with any  
of these, Gods tokens are vpon his soule, Let  
hane mercy vpon him.

*Phil.* Many do not thinke these to be so  
dangerous matters as you make them, & man-

there be which make light of them.

*Theol.* True indeed : for the most part of men  
are altogether shut vp in blindnesse and hard-  
nesse of heart, having neither sight nor feeling of  
their sinnes , and therefore make light of them,  
thinking there is no such danger.

*Phil.* It is most certaine, that men are giuen  
to lessen and extenuate their sinnes , or else to  
hide them, & daube them ouer with many cun-  
ning shifts and vaine excuses. For men are euer  
ready to take couert, & will writhe and wreath  
(like snakes ) to hide their sinnes: yea, if it were  
possible, to make sin no sinne ; to make vertue  
vice, and vice vertue. Therefore I pray you lay  
open vnto mee, out of the Scriptures, the grie-  
uousnesse and vglinesse of their sinnes.

*Theol.* The stinking filthinesse of these sinnes  
is so great and horrible , that no tongue or pen  
of man is sufficient fully to manifest and lay o-  
pen the same, according to the proper nature and  
being thereof : yet notwithstanding, I will doe  
my endeouour to lay them open in some measure,  
that all men may the more loath them.

*Phil.* I pray you then, first of all begin with  
pride.

*Theol.* You say well : for that indeed may  
well stand in the fore-front , sith it is a master-  
sinell, and the master-pocke of the soule.

*Phil.* Shew mee out of the Scriptures, that  
D pride

pride is so grieuous and loathsome.

*Pro. 16.5.* *I*bel Salomon saith: Euery one that is proud in heart, is an abomination to the Lord. Which plainly sheweth, that God doth detest and abhorre proud men. And is it not a fearful thing, thinke you, to be abhorred of God? And in the same Chap. verse 18 hee saith: Pride goeth before destruction, and an high minde before the fall. Wherein he sheweth, that pride is the forerunner of some deadly downfall, either by disgracing or displacing. For it is an old and true Proverbe: Pride will haue a fall. And oftentimes when men are most lifted vp, then are they neerest vnto it: as the examples of Haman, Nebuchadnezzar and Herod, doe plainly declare. When the Milt swelleth, the rest of the body pineth away: Even so, when the heart puffe up with pride, the whole man is in danger of destruction. Moreover, the holy Ghost said,

*Pro. 15.24* The Lord will destroy the house of the proud,

*Iob 11.5.* Iob saith of such kind of men, The sparke of

*& 15.* his fire shall not shine: feare shall dwell in

*Iob 28.26* his house, and brimstone shall be scattered vpon

*Iob 23.13* on his habitation. And in another place he saith,

The fire which is not blowne shall devoure him.

hee thinkes therefore, if there were any sparcles

of grace in vs, these terrible speeches of the holy

Ghost might serue to humble vs, and pull downe

our pride: especially siche the Scriptures do al-

larme

arme that God resisteth the proud , and setteth himselfe ex professo against them : & therefore wo unto them ; for if God take against a man, who can reclaim him : for he doth whatsoever he will.

*Phila.* But tell me, I pray you, when you speak against pride, what pride is it that you meane ?

*Theol.* I meane all pride , both that which is inward in the heart, and that also which breaketh out in mens foreheads: I meane that which apparently sheweth it selfe in mens words and works.

*Phila.* Do you meane also pride of mens gifts?

*Theol.* Yes surely : for there is no pride worse or more dangerous than that. Beware , saith one, of spirituall pride : as to be proud of our learning , wit, knowledge, reading, writings, sermons, prayers, godlines policie, valor, strength, riches, honour, birth, beauty, authority. For God hath not giuen such gifts vnto men , to the end they should make sale-ware of them , and set them a sunshining to behold ; seeking only themselves, with their gifts , the vaine praise of the multitude , and applause of the people : so robbing God of his honour, and proudly arrogating to themselves that which is due vnto God ; which is the praise of his gifts : but he hath giuen his gifts to another end, namely, that wee shoudle vse them to his glory, and the good of others ( either in Church or Common-wealth) especially of those which do most concern vs.

*Phila.* Yet wee see commonly, men of greatest gifts are most proud.

*Theol.* True indeed: For the finest cloth is soonest stained. And as wormes ingender sooner in soft and tender wood, than in that which is more hard and knotty; and as moths do breed sooner in fine wooll, than in course flocks: Even so pride and vaine glory do sooner assault an excellent and rare man in all kinde of knowledge and vertue, than another of meaner gifts. And therefore pride is said to spring out of the ashes of all vertues. For men will be proud, because they are wise, learned, godly, patient, humble, &c. Pride therefore may very fitly be compared to the crab-stock spines, which grow out of the root of the very best apple tree. Therefore to say the truth, this is one of the last engines and weapons, whiche the diuell vseth for the overthrowing of Gods owne children, euen to blow them vp with pride, as it were with gun-powder. For as wee see it come to passe in the siege of strong holds, when no battery or force of shot will preuaile, the last remedie and policie is to undermine it, and blow it vp with traines of gun-powder: so when Satan can no way preuaile against some excellent seruants of God, his last device is to blow them vp with pride, as it were with gun-powder.

*Phil.* I see it is a speciall grace of God,

for

for men of great gifts, to be humble minded: & he is an od man of a thousand, which excelling in gifts, excelleth in humility ; & the more gifts he hath, the more humbly he walks ; not contynning others, but esteeming them better thā himselfe. For commonly we are the worse for Gods gifts, because we haue not the right vse of them ; and againe, because they ingender so much proud flesh in vs, that we had need daily to be corzied. Therefore God sheweth great fauor & mercy to that man, whom he humbleth and taketh down by any afflictions or infirmities whatsoeuer. For otherwise, it is sure, proud flesh would altogether ouergrow vs.

*Theol.* You haue spoken the truth : for the Apostle himselfe confesseth , that he was tempted and troubled this way, and had like to haue been puffed vp out of measure , with the abundance of his revelations , but that God in great mercie sent him a cooler , and a rebater ; to wit, a prick in the flesh ( which hee calleth the messenger of Satan ) whereby the Lord cured him of his pride. And even so doth he cure many of vs of our pride, by throwing vs to Satan, leaving vs to our selues , and giuing vs ouer to commit some grosse euill, even to fall downe, and breake our neckes : and all, to the end hee may humble vs, tame vs, and pull downe our pride, which he seeth wee are heart-sicke of. It is good for vs

therefore to bee humble in the abundance of his graces, that wee bee not proude of that whiche we haue, or that which wee haue done. For humilitie in sinne, is better than pride in well-doing.

*Phila.* Heerein surely appeareth the greatnesse of the wisdom and mercy of God : that he so graciously bringeth good out of euill, and turneth our afflictions, infirmities fals and down-fallings to his glory, and our good.

*Theol.* It is most true. For eueras of the fleshe of a Wiper, is made a soueraigne medicine, to cure those whiche are stung of a Wiper ; and a banke of physicians expell poison with poison : so God in his according to his marueilous wisedome, doth cures the infirmities which remaine in vs after regeneration, cure other more dangerous diseases, as pride, vayne-glorie, and presumption. O man blessed therefore bee his name for euer, whiche thus mercifully causeth all things to worke together for the good of his owne people ; of whom these things are specially to be understood.

*Phila.* Is there no cause, why men of great gifts should glory in their gifts ?

*Theol.* No surely, none at all. For the Apostle saith ; Who separateth thee ? And what hast thou, that thou hast not received ? If thou haue received it, why boastest thou, as though thou haddest not received it ? Where the Apostle plainly sheweth, that no man is to bee prouide,

his gifts ; because they are none of his owne : he hath but received them to vse. Woes count  
in worthie to bee laughed at as a foole, who  
wearing borrowed brane apparell of others ( as  
silke gown , a sattin doublet, a chaine of gold,  
eluet breeches &c. ) should proudly iett in the  
streets in them, as if they were his owne : euen  
are they worthy to bee chronicled for fooles,  
which are proud of good gifts, which are none  
of their owne. Therefore the Prophet Ieremie Ier.9.23.  
saith : Thus saith the Lord ; Let not the wise  
man glory in his wisdom , nor the strong man  
in his strength , neither the rich man in his ri-  
ches : but let him that glorieth, glory in this,  
that he understandeth & knoweth me. To this  
oint also well saith the heathen Poet : No man Theocri-  
tus.  
can escape the punishment of pride ; therefore  
no greatest prosperitie be not puffed vp.

*Phil.* Yet it is a world to see how proud, surly,  
vaughty, stately, insolent & Thraulonicall some  
bee, because of their gifts : they thinke they  
ouch the clouds with their heads, and that the  
earth doth not bear them : they take themselues  
to be petty Angels, or some wonderfull wights.  
They contemne and disdaine all others which  
have not the like gifts. They do contemptuou-  
ly ouer-looke them, as a Lyon should ouerlook  
a mouse, a King a begger ; or , as wee say in a  
prouerbe, As the diuoll looked ouer Lincolne.

*Theol.* Oh proud dust ! Oh haughty worme  
meat ! If they would bring their hearts before  
God , and their consciences , thoughts , affec-  
tions to bee iudged by his Lawe , it woulde  
soone coole them , and take them downe wel-  
nough : they should see their wants , and imper-  
fections to bee so great , that they indeed shoulde  
haue no more cause to boast of their gifts , than  
the Blackmoore hath of his whitenesse , because  
his teeth are white . The holy Ghost cuts all  
combes , and plucketh downe all pride of flesh  
*Job 26.14.* when hee saith ; How small a thing doth my  
understand of God !

*Phila.* I pray you let vs proceede to speake  
of the outward and grosse pride of the world  
and first of all tell mee what you think of pride  
in apparell .

*Theol.* I thinke it to bee a vanitie of all vani-  
ties , and a folly of all follies . For to be proud  
apparell , is as if a cheese should bee proud of  
halter , a begger of his clouts , a childe of his  
gay , or a foole of his bable .

*Phila.* Yet we see how proud many ( especially women ) bee of such bables . For when they  
haue spent a good part of the day in tricking  
and trimming , pricking and pinning , pran-  
king and pouncing , girding and lacing  
and brauing vp themselues in most exquisit  
manner , then out they come into the streets

with their peddlers shap vpon their backs, and carie their crests very high, taking themselues to belittle Angels, or at least somewhat more than other wotmen. Whereupon they doe so exceedingly swel with pride, that it is to be feareed they will burst with it as they walke in the streetes. And truely wee may thinke, the very stones in the streets, and the beames in the houses do quake & wonder at their monstrous, intolerable and excessiue pride. For it seemeth, that they are altogether a lumpe of pride, a masse of pride, euен altogether made of pride, and nothing else but pride, pride.

*Theol.* You seeme to be very hot in the matter.

*Aus.* Marry Syr, I like him the better: for the world was never so full of pride as it is now adayes.

*Theol.* Alas, alas: indeed who can hold his peace at the pride of this age? What a thing is it, that flesh and bloud, wormes meat, dust and ashes, dirt and dung, should so braue it out with their trim clouts, and shat in the sight of God, Angels, and men! For the time will come, when both they, and all their gay clouts shall be buried in a graue: Pea, as Iob saith, The graue shall bee their houle, and they shall make their bed in the darke. And then they shall say to corruption, Thou art my Father: and to the worme, Thou art my mother and my sister.

*What*

What then shall it availe them, thus to haue  
ruffled it out in all their brauery, when as surely  
denly they shall goe downe to destruction? repre-  
What did it profit the rich man, to be sumptuouslie  
clothed, and fare deliciouslie every day upon  
when his body was buried in the dust, and his  
soule in hell fire?

*Ans.* I pray you, Sir, what say you to these  
great ruffes which are borne vp with suppon  
ters & rebatoes, as it were with post and railles?

*Theol.* What should I say: but God be mercifull  
unto vs. For such things do draw downe  
the wrath & vengeance of God vpon vs all: and as  
the Apostle saith, for such things sake the wrath  
of God cometh vpon the children of disobedie-  
ence. And truly, truly, we may well feare, that  
God will plague vs for our abominable pride.

*Ans.* What say you then to these doubletashys  
and redoubled ruffes, which are now in com-  
mon vse, strouting fardingals, long locks, foot  
tufts, shag haire, and all these new fashions  
which are devised and taken vp every day?

*Theol.* I say they are farre from that plaine-  
nesse, simplicity, and modesty, which hath been  
in former ages: our forefathers knew no such  
things. It is recorded of William Rufus, som-  
time King of this Land, that when his Cham-  
berlaine on a time brought him a new paire of  
hose, hee demanded of him what they cost: who  
answe-

nswered, three shillings. Whereat the King, being somewhat moued, commanded him to repare him a paire of a mark. If Kings were ben thought to exeed, that bestowed a marke upon a paire of hose, what is it to be thought of many meane men in these our daies ( yea such is haue no living, and are scarce of any god caling ) which bestow as much vpon a paire, as the King did vpon two, when he was thought most of all to exeed? But alas, alas, wee haue passed all boundes of modesty and measure : here is no hoe with vs. Our land is too heantic of this sin. For the pride of all Nations, and the follies of all Countries are vpon vs ; how shall we beare them ? And as for these new fashions, the more new they bee, the more swish; and as polish are they that vse them. For with our new fashions, we are growne cleane out of fashion. If wee had as many fashions of our bodies, as we haue of our attire, wee shold haue as many fashions as fingers and toes. But vaine men and women, do apparantly shew their vaine mindes, by following so greedilie such vaine vices and fashions.

*Answ.* It was never a good world since starching and steeling, buskes and whale-bones, supporters and rebatoes, full moones & bob-horses, painting and dying, with felling of amour and complexion, came to be in vse. For since

since these came in, couetousnesse, oppression  
and deceit haue increased. For how else shoulde  
pride be maintain'd? And sure it is, within these  
forty yeers, these things were not known, ne  
heard of. And what say you then to painting  
of faces, laying open of naked breasts, dyng  
of haire, wearing of peri-wigs, and other haire  
coronets and top-gallants? And what say you  
to our artificiall women, which will be better  
than God hath made them? They like not  
handie-worke, they will mend it; and haue  
ther complexion, other faces, other haire,  
ther bones, other breasts, & other bellies, than  
God made them.

*Pbla.* This I say, that you and I, and  
the Lords people, haue great and iust cause  
mourning, weeping, and lamentation, beca  
such abomination is committed in Israel.

*Psal. 119.*

*Ier. 9. 1.*

*Neh. 13.*

vids eyes gushed out with rivers of teares, be  
cause men keept not Gods lawes; and an hor  
ble feare came vpon him, because men for  
the law of God. Jeremie did sigh in secret, wi  
ting that his head were full of water, & his eye  
fountaine of teares, because of the sinnes of  
people. Nehemiah mourned for the transgrel  
of Gods people. Lots iust soule was vexed by  
the uncleane conuersation of the Sodomites:  
shall wee mourne nothing at all for these thing  
shall wee bee no whit grieved for the pride of  
land

nd: Shall we shew no teares for such horrible and  
tolerable abominations? They are odious in  
the sight of God and men: the ayre stinketh of  
them. It is Gods maruellous patience that the  
hell doth not carry them away quicke, and rid  
the earth of them; or that fire and brimstone doth  
not come down from heauen and consume them.

*Antil.* You are too hot in these matters of at-  
te: you make more of them than there is cause.

*Asun.* I con him thank: Gods blessing on his  
art: I shall loue him the better while I know  
m, because he is so earnest against such shame-  
ll and detestable pride. Is it not a shame, that  
omen, professing true religion, should make  
emselves such pictures, puppets, and pe-  
cks as they doe? And yet I heare few Prea-  
ers in the pulpit speake against it.

*Antil.* I maruell you should bee so earnest in  
atters of apparell. You know wel enough that  
parell is an indifferent thing: and that reli-  
on and the kingdome of God doth not con-  
tin these things.

*Theol.* I know right well, that apparell in it  
ne nature is a thing indifferent: but lewd,  
lton, immodest, and offensive apparell is not  
ifferent. For all such abuse taketh away  
indifferency of them, and maketh them sin-  
and euill, by circumstance. For otherwise,  
y should the Lord threaten by his Prophet,  
that

that hee would visit the Princes, and the Baronyes  
children, and all such as were cloathed in hal-  
Strange apparell, that is, the fashions of other  
countries, Zeph.cap.1.8. Againe, why shal  
the Lord so plague the prouid dames, and min-  
sing minions of Ierusalem, for their pride & velle-  
vanitie in attire, if there were no euill in some  
kind of abuse? The Lord saith thus, in the will  
of Esay, against those braue and gallant dame  
Because the daughters of Zion are haughtie  
walke with stretched out necks, and with wan-  
dring eyes, walking and minsing as they go,  
make a tinkling with their feet: therefore let  
the Lord make the heads of the daughters  
Zion bald, and the Lord shall discouer their  
cret parts. In that day shall the Lord take away  
the ornament of the slippers & the calls, and  
the round tires, the sweet bals, & the bracelets  
and the bonnets, the tires of the head and the  
slops, the head-bands and the tablets, the ear-  
rings, the rings, and the mufflers, the costly  
parell, and the veiles and the whimples, and  
the crisping pinnes, and the glasses, & the  
linnen, and the hoods, and the lawnes. And  
in stead of sweet sauour, there shall be a stink  
and instead of a girdle, a rent: and in stead of  
dressing of the haire, baldnesse: and in stead  
of a Stomacher, a girding of Sacke-cloth;  
burning in stead of beauty. Then shal her ga-  
mous

mourne and lament : and shee being desolate  
shall sit vpon the ground.

Thus wee see how terribly the Lord threat-  
eth the gallant dames of Ierusalem, for their  
irreueitne and abominable pride. And this may  
well bee a mirrour for the prouid minions of our  
Age : which assuredly may well feare, the Lord  
will bring some such iudgement vpon them, as  
hee did vpon the daughters of Ierusalem. For  
their sinne is as great in this kind, as was the  
daughters of Sion, and God is the same God  
now that he was then, to punish it.

*Antil.* Tush, neuer speake so much of these  
matters of apparell. For we must doe as others  
do, and follow the fashion : or else we shall not  
be esteemed.

*Theol.* If you follow them not, you shall bee  
more esteemed of God, of his Angels, Saints,  
and all good men. As for all others, if you  
esteeme them more than these, you shew what  
you are.

*Antil.* Well, for all that, say you what you  
will, pride is in the heart, and not in the appa-  
rell : For one may be proud of plaine apparell,  
aswell as of costly. And some are as proud of  
their falling bands and little sets, as others are  
of their great ruffes.

*Theol.* You speake foolishly. For how know  
you that : can you iudge mens harts and inward  
af-

Esa. 3.9.

affections? Can you say, when mens and wifes  
 mens apparell is sober, modest, and Christ  
 like, that they have proud hearts, and are prou  
 of that attire? You goe very farre indeed,  
 to judge the heart. You ought to judge charitie  
 of such as goe soberly and modestly attired; and say  
 that their heart is according to their attire. So  
 for you, wee may rather thinke your heart is  
 vaine, light, and foolish, because your attire doth ga  
 strongly argue it: And as the Prophet saith  
 The triall of your countenance testifieth  
 against you: you declare your linnen as Sodom  
 and hide them not.

*Antil.* I pray you then set downe some rule  
 for apparell out of the Scriptures.

*Theol.* I may well set downe what I will: but  
 surely most men and women will do what they  
 list. For verily, it may bee thought, that many  
 of this age hate forsworne God and his Will, Book  
 and all goodnes. For they are come to this point, where  
 let God say what hee will, they will doe what  
 they list. For as the Prophet saith: They haue  
 made a couenant with hel, and with death, and  
 are growne to an agreement: Esa. 28 15. And if God  
 doe verily think, if God himselfe shold come  
 downe from heauen in his owne person, and tell  
 dissuade men and women from this vanity  
 apparell, yet would they still vse it, as it were  
 in despite of God, and as it were to anger him.

the more. For they are so extraordinarily en-  
amoured, and so immoderately delighted with it,  
and do so continually, and altogether dote on it,  
and are so wood-mad of it, that they will have it,  
though Men and Angels, and all the world say  
nay: nay, which is more, though they should  
go to the diuell quick with it. And therefore it  
is but lost labour to speake against it, preach  
against it, or write against it. It is but even to  
plough the sea, or knock at a deafe mans doore;  
for there is no hope of any reformation. Only  
this wee gaine, that the world is reproved and  
conuictid of sinne. And these things shall stand  
in record against them, in the last day: so that  
they may say they had a faire warning, and  
that there was a Prophet among them.

*Phila.* Yet for all this, I pray you set vs downe  
some directions and rules, out of Gods holy  
Booke, concerning attire. For albeit some bee  
very bad and outrageous in these things, yet  
there be some others which are well disposed,  
and will (no doubt) make some conscience to  
frame themselues according to the rules of  
Gods word.

*Theol.* Well then, for their sakes whiche are  
well disposed, I will set downe some few direc-  
tions. Saint Paul in 1. Tim. 2. 9. willeth, that  
women should array themselues in comely ape-  
arell, with shamefastnesse and modestie, as he  
commeth

1.Pet.3.3.

commeth women that professe the feare  
God : and not with broidered haire, or gold,  
pearls, or costly apparell. The Apostle. S. Pet  
gineth like rules also : for hee saith , speaking  
Christian matrons, and professors of holy re  
gion, That their apparell must not be outward  
that is, not consist so much in outward brauera  
( as broidred haire, gold put about, &c.) as  
must bee inward, that the hid man of the heart  
may bee clothed with a meeke and quiet spirit  
which is a thing before God, much set by. Fo  
after this maner, saith he, in times past, the hol  
women, which trusted in God, did attire them  
selues : as Sara, Rebecca, Rachel, and such like  
**ancient and graue matrons.**

*Phila.* Wherein doth this inward clothing  
specially consist ?

*Theol.* In fourre things, which are set down  
in the forenamed places : to wit, shamefastnesse,  
modesty, a quiet spirit, and a meeke spirit.

*Phil.* These be fine futes of apparell indeed  
I would all women would put them on, & ne  
ver put them off, but weare them continually:  
for they are the better for wearing, though all  
other apparell be the worse.

*Theol.* If women would deck themselves  
inwardly with these aforesaid vertues, they  
would bee unto them as ornaments of gold, and  
Pro. 3.0.1. iewels of pearle. For the woman that feareth  
the

the Lord shall be praised.

*Phila.* But now, I pray you, Syr, set downe your iudgement for outward attire.

*Theol.* This is all that I can say, touching that point, That it must be, as the Apostle saith, comely, decent, handsome, neat, and seemly: not light, not wanton, not lascivious, not immodest, not offensive.

*Phila.* But who shall iudge what is comely, sober, handsome, modest, &c? For every man and woman will say, their apparell is but decent and cleanly, how gallant, braue, and flanting so ever they be.

*Theol.* Herein the examples of the most godly, wise, grane, and modest men and women are to bee followed: for who can better iudge what is comely, sober and modest, than they?

*Phila.* But wee see some, euen of the better sort, in this matter are a little infected, run out, and goe beyond their bounds.

*Theol.* The more is the pittie! But alas, we see, the sway of the time, and rage of the stremme is so violent, that it carrieth before it whatsoever is not settled, and very deep rooted. And some godly and well disposced persons, whose hearts are not with these things, but with God, are notwithstanding, perforce carried away with the violence of the wind and tide; whose case though it cannot well bee defended or excused,

yet it is much to be pittied and lamented.

*Phila.* Haue you any further directions, touching this point?

*Theol.* There is one thing yet more to be added: to wit, that attire bee according to men's places, calling, and degrees. For that is seemly for one, that is seemly for another: that becomes not one mans place, that becommeth another's. For, that is not meete for poore men, which is meete for rich men: nor that meete for meane men, which is meete for men of note and great place.

*Phila.* Then you think it is lawful for kings, Princes, and great personages, to weare pearls, gold, silver and velvet, &c.

*Theol.* Questionlesse, it is lawfull for such, in a sober manner and measure, to weare the most costly and precious things which the earth can afford: and that, to set out the magnificence, pomp, and glory of their places. And therefore such things are in them most comely and decent.

*Phila.* But now adayes, few will keep within compasse, few will know their places: but the most part run beyond their bounds, and leape quite out of their sockets.

*Theol.* True indeed. For now adayes meane gentlewomen, yea some gentlewomen of their owne making, will ruffle it, and braue it out in their attire, like Countesses and Ladies of honour.

honour. Plaine folke also in the country will  
aunt it like Courtiers , and like good Gentle-  
men and Gentlewomen : and they seeme to say  
in their hearts, Fie of this plainenesse, we will  
no more of it : wee will not take it as we haue  
one. So that now the old prouerb is verified:  
Every lack will be a Gentleman , & Ioane is as  
good as my Lady. For now we cannot, by their  
apparell , discerne the Maid from the Mistresse,  
nor the Waiting-gentlewoman from her Lady.  
And thus wee see in this matter of apparell how  
all is out of ioynt.

*Phila.* Is there any more to bee said in this  
case ?

*Theol.* There is yet another thing to be respected  
in this matter of attire.

*Phila.* What is that ?

*Theol.* That it bee according to mens abili-  
ties. For it is lamentable to consider , how poore  
men and women , poore hired servants , wilke-  
maids , and such like , goe quite beyond their a-  
bility. And more lamentable , to see what wret-  
ched and ill favoured shists they make , to com-  
passee these things : so sharpe and so egerly are  
they set vpon them.

*Phila.* Well Syr , now you haue sufficiently  
rolled the stone , and at large satisfied vs touch-  
ing the matter of pride , which is the first signe  
of condemnation . Now proceed to the second ,

which is whoredome; and vnfold vnto vs, out  
of the Scriptures, the dangers thereof.

Pro. 32.  
14.

*Tbeal.* Salomon, in his Proverbs, saith: That  
the mouth of a strange woman, or an harlot,  
as a deepe pit : hee that is a detestation to the  
Lord, shall fall therin. Wherein hee plainly  
sheweth, that those whom God detesteth, and  
is exceeding angry with, are given ouer to the  
vice. And in another place hee saith: An whor  
is as a deepe ditch, and as a narrow pit. Noting  
thereby, that if a man be once fallen in with a  
harlot, hee shall as hardly get out againe, as a  
man that is plunged into a very deep and na  
row pit, where hee can scant stir himselfe. The  
same Salomon, in his book of Ecclesiastes, yeeldeth  
vs the reason hereof: namely, because, she is as  
nets, snares and bands, wherein if a man be once  
taken, hee is fast enough for getting out. I find

Eccel. 7. 28. saith he, more bitter than death, the woman  
whose heart is as nets and snares, and her hand  
as bands. Hee that is good before God, shall be  
deliuered from her: but the sinner shal be taken  
by her. We do therefore plainly see, in what a la  
byrinth and dangerous case they bee, that are led  
of God, and given ouer to whoredome and har  
lots: and therefore it is said, Desire not her beau  
tie in thine heart, neither let her eye-lids catch  
thee: for by a whorish woman, a man is brought  
to a morsell of bread: and the adultere  
reth

Prou. 6. 5.

th for life, which is precious. Againe he saith :  
albeit the lips of an harlot drop as an hony- Pro. 5.3.4.  
combe, & the roofe of her mouth is softer than  
silke: yet her later end is bitter as worm-wood,  
and as sharpe as a two-edged sword. All these  
udent speeches of the holy Ghost, do most e-  
vidently shew unto vs, what a fearefull thing it  
is to commit whoredome, and so to fall into the  
hands of whores and harlots. Therefore Job Job 36.14,  
with of the wicked: Their souledyeth in youth,  
and their life among the whoremongers.

*Phila.* You haue very well shewed out of  
Gods booke, the great danger of whoredome  
and adultery. And it is greatly to be lamented,  
that men in this age make so light of it, as they  
do, and that it is so common a vice: nay, that  
some ( alas, with griefe I speake it ) doe profess  
it, liue by it, and prostitute themselues wholly  
into it.

*Theol.* Such men and women may justly  
bare the plaguing hand of God: for the Lord  
saith by his Prophet: Though I fed them to  
the full, yetthey committed adultery, and as-  
sembled themselves by companies in harlots  
houses They rose vp in the morning, like fed  
horses: for euery man neighed after his neigh-  
ours wife. Shall I not visit for these things,  
with the Lord? Shall not my soule be auenged  
on such a nation?

*Phila.* Me thinkes, if men were not altogether hardened in this sinne, and even past feeling of God and past grace, this threatening and thundering of God himselfe from heauen, should terrify them.

*Theol.* A man would thinke so indeed: Jer.6.8.  
How wee may take vp the old complaint of the Prophete; I hearkened and heard, and loe, man spake aright: no man repented him of euill, saying, What haue I done? Every man turneth to their race, as the horse rusheth into the battell.

*Antil.* Tush, whoredome is but a tricke of youth; and wee see all men haue their imperfections.

*Theol.* You speake profanely and wickedly: 1.Cor.10.  
For shall wee count that but a tricke of you, for the which the Lord smote three and twent thousand of his owne people in one day? Shall wee count that but a tricke of youth, for the whi-

2.Sam. 12  
10. the Lord threatned Dauid, his owne seruantes, that the sword should neuer depart from his house?

Gen.34.  
35. Shall we count that but a tricke of you, for the which Hamor and Sechem, the father and the sonne, and many other, both men, women and children, were cryelly murdered by Simeon and Levi, the sonnes of Iacob? Shall we count that but a tricke of youth, for the which the Lord slew Hophni and Phineas, the two

sons

comes of Eli the Priest, in the battell of the <sup>1. Sam. 4.</sup> Philistines : Shall wee thus set all at fire and <sup>11.</sup> burnen, and make light of such horriblie villanies ? Doth not the severitie of the punishments shew <sup>1. Cor. 10,</sup> the greatnesse of the sinne ? Doth not the Apostle say : These things came vnto them for our <sup>11.</sup> examples, vpon whom the ends of the world <sup>1. Cor. 10,</sup> were come ? And yet you passe it ouer with a luske, and a trick of youth ; as if God were to be daled with. No, no, be not deceived ; God is not mocked. They which will not bee moued now in hearing, shall one day bee crushed in peeces in feeling. And they which now call whoredome a trick of youth, shall one day howle and cry, yell and yelp for such trickes, with wo and a-  
sas that euer they were borne.

*Antil.* Oh Syr, you must beare with youth, youth you know is fraile ; and youth will bee youthfull, when you haue said all that you can.

*Theol.* Yea, but God doth allow no more liberty vnto youth, than vnto age : but bindeth all vpon pains of death, to the obedience of his commandements. The Apostle saith : Let <sup>Tit. 2. 6.</sup> young men bee sober minded. Dauid saith : Wherewith shall a young man clese his way ? <sup>Psal. 119.</sup> In taking heed thereto according to thy word. <sup>6.</sup> The wise man saith : Remember thy Creator <sup>Eccl. 12. 1.</sup> in the daies of thy youth. And further ad-  
deth : that if they will needs follow their lusts,  
their

their pleasures , and thcir own swyng : yet in  
the end hee will bring them to iudgement , ar-  
aigne them, condemne them , and tame them  
in hell fire well enough.

*Pbila.* Yet we see, men are so violently caried  
after their lusts , and so desperately bent , tha-  
they will haue the present sweet and pleasure  
of sinne, come of it what will. Come sicknes,  
come death, come hell, come damnation , they  
are at a point: they will pay the highest price  
for their lust. They will purchase their plea-  
sures with the losse of their soules. O wofull  
purchase ! O damnable pleasures !

*Theol.* Sweet meat will haue sowre saunce,  
and a dramme of pleasure a pound of sorrow.  
Such cursed caitifs shall at last pay a dear che-  
re for their pleasures. Such desperate wretches  
shall one day know ( to their everlasting woe )  
what it is to prouoke God, and to sin with so he-  
an hand against him. They shall well know, in  
spite of their hearts, that vengeance is prepared  
for the wicked , and that there is a God that  
iudgeth the earth. Let all men therefore take

- Heb.13.4. heed intime ; For whoremongers & adulterers  
1.Cor.6.9 God will iudge. And the Apostle saith flatly,  
That whoremongers and adulterers shall not  
Heb.12. inherit the kingdome of God. Let therefore no  
fornicator or vnclean person be found among  
1.Pet. 1. 2. vs, as was Esai : but let vs abstaine from fleshly  
lusts,

lusts, which fight against the soule. And let every one know how to possesse his vespell in holinesse and honour, and not in the lust of concupiscence, as the Gentiles which know not God. 1.The.4.5.

Herein let vs consider the wise speech of an ancient Father : Sinne, while it is in doing, ministreth some pleasure ; but when it is committed, the short pleasure thereof vanisheth away, and long sorrow commeth in stead of it. Neither let vs here reiect the saying of a wise Heathen : Shunne pleasure, for feare of smart. Soure things follow sweet, and ioy heauinesse.

*Antil.* Yet for all this, you shall not make me beleue, that whoredome is so hainous a matter. You make more of it, than it is.

*Theol.* True indeed. For you, and such as you are, will beleue nothing against your viss and flesly delights : and that is the cause why you are deafe on this care. I will therefore adde a word or two more (out of the Dracles of God) to that which hath bin spoken. The wise king saith : He that committeth adultery with women, destroyeth his owne soule : and so is necessarie to his owne death, which is no small matter. For wee vse to say, if a man hang himselfe, drowne himselfe, or any maner of way make away himselfe, that hee was cursed.

Chrysost.  
in Math.

Socrat. ad  
Demon.

of God, that Gods hand was hearie against him, that the diuell ought him a shame, and all the world hee hath paid it him. And all the countrey remembred of such a strange accident, when, and where it falleth out : and the Crowner of the countrey doth sit vpon it. How much more may all the world wonder at this; that a man should destroy his owne soule, and wittingly and willingly cast away himselfe for ever. Now, saith the Holy Ghost saith: The adulterer doth such an act, giueth such a venture, and willingly destroyeth himselfe. Oh, therefore woe unto him that ever hee was borne! for sure it is, that the great Crowner of heaven, that crowns whome hee will crowne, shall one day sit vpon it, and give iudgement. Moreover, as the Adulterer sinneth against his soule, so also hee sinneth against his body, after a speciall manner; as witnesseth the Apostle. Also hee sinneth against his goods and outward estate, as the holy man Job testifieth, saying; Adultery is a fire that devoureth to destruction, and it will root out all increase. Furthermore, hee sinneth against his name. For the Adulterer shall finde a wounde and dishonor: and his reproach shall never be put away.

Item, hee sinneth against his wife, who is his companion, and the wife of his couenant. And God saith in the same place: Let no man trespass

1. Cor. 6.

18.

Job 31.12

Prou. 6.33

Mal. 2.14.

15.

spasse against the wife of his youth : keepe  
ur selues in your spirit, and transgrelle not.  
First of all , hee sinneth against his children and  
heritie : as the Lord said to David ; Because  
<sup>2.Sam.12</sup>  
you hast despised me, and done this, therefore  
<sub>10.</sub>

The sword shall never depart from thy house.

hold, I will raise vp euill against thee , out

thine owne house. Now therefore, to con-

de this point , wee may see how many deadly

wounds men make themselues , by commit-

g of adultery. They wound themselues in

ir soules. They wound themselues in their

bies. They wound themselues in their gods.

They wound themselues in their names. They

wound themselues in their wines , and in their

drun. What man, except he were starke mad,

would thrust-in himselfe in so many places at

one : The adulterer with his one sin of adul-

tery, maketh all these deadly wounds in him-

selfe : and it is an hundred to one he will never

them cured, but will die, and bleed to death

them. Lo, thus you see the dangerous qualitie

condition of this sin. Shall we now therfore

take light of it ? Shall wee say, it is but a tricke

youth : Shall we smooth over the matter with

weet words, when the holy Ghost maketh it so

noious and capitall ? Shall wee make nothing

that which draweth downe Gods wrath upon

soule, body, goods, name, wife and children ?

That

Basil in  
Epist.

Gregor.

That were an intolerable blindnesse, and most extreme hardnesse of heart. An ancient writer hath long agoe passed sentence vpon vs, to make so light of this sinne: for (saith he) Adultery is the very hook of the diuell, whereby he draweth vs to destruction. And another good father saith, that, Adultery is like a fornace whose mouth is gluttony, the flame pride, the sparks filthy words, the smoake an euill name, the ashes pouerty, and the end shame. And so we plainly see, that howsouer wee regard not the sinne, but flatter our selues in it, yet those who writes the Lord hath opened, haue in all ages condemned it, as most flagitious and horrible: for the very Heathen will rise vp in iudgement against vs, who haue spoken and written many things against this filthy and beastly vice.

*Phile.* Now indeed you haue sufficiente branded the vice of adultery, and laid out the vgliness thereof, that all men may behalde stanke naked, and abhorre it. If any man ( notwithstanding all this) will venture vpon it, he may bee said to bee a most desperate monstre. For what doth hee else, but as it were put his finger into the Lyons mouth, and ( as it were) take the Beare by the tooth? and they may well know what will follow, and what they may looke for. Let all men therefore in time to come heede to themselves, and to their owne soule.

as they will answer it at their vttermost perill,  
at the dreadfull day of iudgement, when the se-  
crets of all hearts shall be disclosed: But now  
one thing resteth; to wit, that you shew  
vs the speciaall roots and causes of adultery.

*Theol.* There bee fine speciaall causes of it :  
The first is our naturall corruption : for the ve-  
rie spawne and seed of all sinne is our corrupt na-  
ture : and this, of all other , is a most inherent  
sinne , as witnesseth the Apostle iames, saying :  
When lust hath conceiued , it bringeth forth *Iam. 1.15*  
sinne : and sinne, when it is perfected, bringeth  
forth death.

The second is gluttonie , and fulnesse of  
mead : for when men haue filled their bellies,  
and crammed their paunches, as full of good  
beere, wine, and strong drinke, as their skinnes  
can hold ; what are they meet for, or what mind  
havē else , but adultery and uncleaneenesse ? And  
therefore well saith one : Great nourishment &  
rolle food, is the shop of lust. The Heathen  
poet could skill to say , *Sine Cerere & Baccho*  
*vixit Venus* , Without meate and drinke lust  
vaxeth cold. And to this effect the wise King  
saith, that Their eyes shall behold strange wo- *Pro. 23.3.*  
men, whose hearts are set vpon wine and belly- & .33.  
beere. And therefore hee aduiseth all men, not  
to look vpon the wine when it appeareth red,  
when it sheweth his colour in the cuppe , or  
stirreth

Grego-  
rius

Nazianz.

stirreth very kindly : and that for feare of an after-clap. An ancient writer saith to the same purpose : He that delicately pampereth his bellies, and yet would overcome the spirit of fornication, is like to him that will quench a flame with oyle.

Therefore to close vp this point , sure it is though men pray, heare and reade much, and bee otherwise well disposed : yet, except they be abstemious in diet , they will be much troubled with lust.

The third cause of adultery is Idlenesse : when men are lazie, luskish , and idle , having nothing to doe, they lie wide open to adultery and lust creepeth into them. Some Historographers write , the Crab-fish is very desirous to eat Disters : but because shee cannot perforce open them , shee watcheth her time when they open themselves vnto the sun after the tyde, then shee putteth in her claw , and pulleth out her Distur. Even so Satan watcheth his opportunity against vs, that hee may infect and breed into vs all filthy lusts , and adulterous desires. When wee lie open vnto him by idlenesse. Wherfore to this point said the Greeke Poet Hesiodus.

Much rest nourisheith lust. And another Poet saith : *Quaritur Aegyptius quare sic factus adulterio*  
*In promptu causa est : desidiosus erat.*

Slothfull laziness is the cause of adultery

And therefore another saith: Eschew Idlenesse, Otia si tol  
and cut the very sinewes of lust. las, periore  
Cupidinis arcus.

The fourth cause of Adultery, is wanton apparel: which is a minstrelle, that pipes vp a dance vnto whoredome. But of this enough before.

The fift and last cause of adultery, is the hope of impunity, or escaping of punishment. For in my being blinded and hardened by Satan, thinke they shall never bee called to an account for it: And because they can bleare the eyes of men, and carry this sinne so closely vnder a cloud that it shall never come to light, they thinke all is safe, and that God seeth them not. And therefore Job saith: The eye of the adulterer waiteth Job 24.15 for the twi-light: and saith, None eye shall see mee. And in another place: How shall God Job 23.13 knowe? Can he iudge through the dark cloud? But verily, verily, though the adulterer done-  
ver so closely and curiously conuey his sinne  
vnder a canopie, yet the time will come, when  
it shall bee disclosed, to his eternall shame. For Eccl.12.  
God wil bring every worketo iudgement, with 24.  
every secret thought: whether it be good or e-  
uell. For hee hath set our molt secret lins in the Psalm 90.  
sight of his countenance. And hee will lighten 1.Cor.4.  
the things that are hid in darknesse, and make 10.  
the counsels of the heart manifest. For this  
cause Job saith: When I sinne thou watchest Job 10.

me, and wilt not purge me from my sinne.

*Phila.* Now you haue shewed vs the causes of adultery, I pray you shew vs the remedies.

*Theol.* There bee sixe remedies for adultery, which no doubt will greatly preuaile, if they be well practised.

*Phila.* Which be they?

*Theol.* Labour.

Abstinence.

Temperance.

Prayer.

Restraint of senses.

Shunning of womens company, and all occasions whatsoeuer.

*Phila.* Well Syr, now you haue waded deepe enough in the second signe of damnation: I pray you let vs proceede to the third, which is couetousnesse. And as you haue layed naked the two former; so I pray you, strip this stark naked also, that all men may see what an vgly monster it is, and therefore hate it and abhor it.

*Theol.* I would willingly satisfie your mind: but in this point I shall never do it sufficiently. For no heart can conceute, or tongue sufficienly vtter the loathesomnesse of this vice. For covetousnesse is the soulest fiend, and blackest diuell of all the rest. It is even great Beelzebub himselfe. Therefore I shall never be able fully to describe it unto you: but I will do what I can

Six reme-  
dies of ad-  
ultery.

to strip it, and whip it stark naked. And howso-  
ever the men of this earth and blind worldlings,  
take it to bee most sweet, beautifull and amiable,  
and therfore doe embrase it , entertain it , and  
welcome it, as as though there were some happy-  
nesse in it : yet, I hope , when I haue shewed  
them the face thereof in a glasse ( cuen the true  
glasse of Gods Word ) they will bee no more in  
such loue, but quite out of conceit with it. I will  
therfore hold out this glasse to them.

Saint Paul to Timotheie b*randeth* this sin in  
the forehead, and boareth it in the eates , that all  
men may know it, and auoid it , when hee saith,  
Covetousnesse is the root of all euill. Our Lord  
Jesus also giueth vs a watchword to take h*ed*  
of it , saying : Take heede and beware of coue-  
touinesse. As if he should say, Touch it not, come  
not neere it , it is the very breath of the Diuell,  
it is present death, and the very rats-bane of the  
soule. The Apostle laieth out the great danger  
of this sinne ; and doth exceedingly grinde the  
face of it, when he saith, That the end of all such  
as minde earthly things, is damnation. Let all  
carnall worldlings , and marchish minded men  
lay this to heart, and consider well of it, lest they  
say one day, Had I will.

Phil. 5.1. Good Syr , lay open vnto vs the true  
nature of covetousnesse, and what it is, that we  
may more perfectly discerne it.

*Theol.* Couetousnesse is an immoderate desire of having.

*Phila.* I hope you do not thinke frugalitie, thriftinesse, and good husbandrie, to bee covetousnesse.

*Theol.* Nothing lesse. For they bee things commanded ; being done in the feare of God, and with a good conscience.

*Phila.* Do you not thinke it lawfull also for men to doe their worldly businesse, and to vse faithfulness and diligence in their callings, that they may prouide for themselves and their families ?

*Theol.* Yes no doubt. And the rather, if they doe these things with calling vpon God for a blessing vpon the workes of their hands , and vse praier and thanksgiving before and after their labo:; taking heed all the day long of the common corruptions of the world: as swearing, cursing, lyng, dissembling, deceiuing, greedy getting, &c.

*Phila.* Wherin, I pray you, doth covetousnes especially consist ?

*Theol.* In the greedie desyre of the minde. For we may lawfully doe the workes of our calling, and play the good husbands and good huswifes: but wee must take heed that distrustfulnes , and inward greedinesse of the world doe not catch our hearts. For then wee are set on fire, and vtterly vndone.

*Phil.*

*phila.* Sith couetousnes is especially of the heart, how may we know certaintly when the heart is infected?

*Theol.* There bee soure speciaall signes of the hearts infection.

*Phila.* Which be they?

*Theol.* The first is an eager and sharpe-set desire of getting. Therefore the holy Ghost saith: He that hasteth to be rich, shall not be vnp-<sup>Prou. 18.</sup> shed. And againe: An heritage is hastily gotten at the beginning: but the end thereof shall not bee blessed. The Heathen man also saith: No man can bee both iustly and hastily rich. <sup>Demost. henes in Olinth. 2.</sup>

The second is a pinching and niggardly kee-  
ping of our owze: that is, when men ( being a-  
ble to give ) will hardly part with any thing,  
though it bee to never so holy and good vse. And  
when at last, with much adoe, for shame they  
give something, it cownicth heauily from them  
( God wot ) and scantily.

The third is the neglect of holy duties: that  
is, when mens mindes are so taken vp with the  
loue of earthly things, that they begin to slacke  
and coole in matters of Gods worship.

The fourth and last is a trusting in riches,  
and stayng vpon them, as though our lives  
were maintained by them, or did consist onely  
in them: which thing our Lord Iesus flatly de-  
nieth, saying: Though a man have abundance,

ye his life consisteth not in the things that he hath, Luke 12.15.

These then are fourre evident signes and tokens, whereby we may certainly discern, that mens hearts and entralls are infected with covetousnesse.

*Phila.* You haue very well satisfied vs in this point. Now let vs vnderstand the originall causes of Covetousnesse.

*Theol.* There bee two speciall causes of Covetousnesse: The one is the ignorance and distrust of Gods prouidence.

The other is the want of tasting, and feeling of heavenly things. For till men taste better things, they will make much of these; till they fleele heauen, they will loue earth: till they be religious, they will be covetous.

Therefore the cause is seone espoyed, why men are so sharpe-set vpon these outward things, and doe so admire riches, worldly pompe, pleasures, and treasures: Because they know no better, they never had taste nor feeling of those things which are eternall.

*Phila.* Now, as you haue shewed vs the causes of Covetousnesse, so let vs also heare of the effects.

*Theol.* If I once enter into this, I shall be entangled and wound vp in a maze, where I know not how to get out againe. For the euill effects

fects of this vice are so many, and so great, that I know not almost where to beginne, or where to end. Notwithstanding, I will enter into it, get out how I can.

*Phila.* If you doe but giue vs some taste of hem, it shall suffice.

*Theol.* Then will I briesly dispatch things in order. And first of all, I reason from the words of the Apostle, before alledged, That if covetousnesse, and the loue of money bee the root of all euill; then it is the root of idolatrie, the root of murther, the root of theft, the roote of lying, the roote of swearing, the roote of synony, the roote of hyberie, the root of usurrie, the roote of lawning, the roote of all contentions in the Church, and the roote of all babbling and babbling in the Common-wealth. Moreover, it spreadeth farre and neare, it dwelleth in euerie house, in every towne, in evry citie: it pryeth into every corner, it creepeth into every heart, it annoieth our Physicians, it infecteth our Divines, it choaketh our Lawyers, it woundeth our Farmers, it banieth our Gentlemen, it murthereth our Tradesmen, it bewitcheth our Marchants, it stingeth our Mariners. O covetousnesse, covetousnesse! It is the poison of all thyngs, the wound of Christianity, the bane of all goodnesse. For covetousnesse marres all: it marreth all, every where, in all places, in all degrees, among all persons.

persons. It marreth marriages : For it couereth  
young to old, and old to young. It marreth  
spitalitie, it marreth all good house-keeping ; it  
marreth almes-deeds, it marreth Religion, it  
marreth Procellos, it marreth Ministers, it  
marreth Magistrates, it marreth all things. And  
therefore, what sinne so grievous, what enimy  
so odious, what vice so enormous, as this ? For  
this cause it was prettily said of one : That alle  
ther vices are but factors to Couetousnesse, and  
serue for Porters to fetch and bring-in her li  
ving. She maketh symony her drudge, bribing  
her drudge, vsury her drudge, deceit her drudge,  
swearing her drudge, lying her drudge. O wha  
t a diuell incarnate is this, that setteth so many  
vices a-worke, and hath so many factors and  
vnderlings to serue her turne ! Are they not in  
a pretty case, thinke you, that are infected with  
this sinne ? Oh they are in a most miserable case.  
It had beene good they had never beene borne.  
For being aliue, they are dead : dead, I meane,  
in their soules. For Couetousnes is soules poi  
son, and soules bane. Couetousnesse is the stron  
gest poison to the soule that is. It is a conseauer  
of all the Spiders, Toades, Snakes, Adders,  
Scorpions, Basiliskes, and all other the most  
venemous vermine of the whole world. If the  
diuell can get vs to take downe but one penny  
weight of it, it is enough, hee desires no more.

For presently we fall downe starke dead. There-  
fore the Apostle saith : They that will bee rich <sup>1. Tim. 3,7</sup>  
( he meaneth in all haste, by hooke or by crooke )  
fall into temptations & snares , and into many  
foolish and noisome lusts, which drowne men  
in destruction and perdition. For as coue-  
tousnesse is rank poison to the soule: so the Apostle  
comparreth it to the deep gulfe, wherin thousands  
are drowned. And therefore hee addeth in the  
same place : But thou, O man of God, fie these  
things. In which words hee doth most granelly  
advise all the Ministers of the word of God, to  
take heed of it. For as it is dangerous in all men:  
so is it most dangerous and offensive in Prea-  
chers of the Gospell,

*Phila* Indeede it must deedes bee granted,  
that Covetousnesse is a very grieuous sinne:  
yea euen a Monster with seuen heads. Yet for  
all that , we see in this our iron age, how many  
of all sorts are infected with it , and how few  
will giue any thing to any holy vse. Most  
men now-adaiies haue nothing to spare for  
Christ, nothing for his Gospell, nothing for  
his Church,nothing for the poore children of  
God and needie members of Christ. Christ  
is little beholden vnto them : for they wil do  
nothing for him , no not so much as speake a  
good word in his cause, or the cause of his  
poore Saints. Euery little thing with them,

is too much for God, & good men. For when they come to giuing vnto holy and necessarie uses, then they will sticke at a penny, & grudge at a groat, and euery thing is too much: But to bellow vpon themselues, nothing is too much. Nothing is too much for lust, for pleasure, for backe, belly, and building, for cardes and dice, for whores and harlots, for rioting and revelling, for Tauernes and Brothel-houses. Hundreds and thousands are little enough, and too little for their expenses this way. It is lamentable to consider, what masses of mony are spent and bestowed vpon these things. But alas, alacke how heauy an account are they to make in the day of the Lord, which so spend their lands, by uings and reuenewes! I quake to thinke what will shall become of them at last. It were well for them, if they might be in no worse case than Crocodile or a curre-Dog.

*Theol.* It is most certaine that you say : and we all haue great cause to lament it, and to take vp the old complaint of the Prophet Ieremias Ier.6.16. saying : From the least of them, euen vnto the greatest of them, every one is giuen vnto Coruertousnesse : and from the Prophet euen vnto the Priests, they all deale falsly. And another <sup>prophet</sup> saith : They build vp Zion with blowe by and Ierusalem with iniquitie. The heads thereof of iudge for rewards, and the Priests thereto teache

ach for hire, & the Prophets thereof prophete-  
for mony: yet will they lean vpon the Lord,  
d say: Is not the Lord amongst vs? No euill  
n come vnto vs. But these holy Prophets,  
d men of God, doe fully describe vnto vs the  
ite of our time: wherein, though all bee cor-  
pted, yet wee beare our selues stoutly vpon  
od; wee presume of his favour, because of our  
tward profession, and say in our hearts: No  
ill can come vnto vs.

*Aym.* You say very true, Syr. The world  
as never so set vpon couetousnesse, and men  
ere never so greedily giuen to the world, as  
owadaies. And yet (in truth) there is no cause  
hy men should bee so sharpe-set vpon this  
orld. For this world is but vanitie: and all is  
ut pelfe and trash. Fie on this mucke.

*Pbila.* Many such men as you are, can skill to  
ue good words, and say: Fie on this world; all  
but vanity: and yet for all that, in your day-  
practice, you are neuerthelesse set vpon the  
orld, nor neuer the more seeke after God.  
ou heare the word of God no whit the more,  
ou read no whit the more, you pray neuer the  
ore; which evidently sheweth, that all your  
ire speeches, and protestations, are nought  
le but hypocrisie and leazing. Your heart is  
ot with God, for all this. All is but words,  
ere is no such feeling in the heart.

And

Deut. 5.  
28.

And therefore I may iustly say to you, as God by  
himselfe said to his people : This people haue  
said well, all that they haue said. Oh, that there  
were an heart in them to feare mee , and keepe  
my commandements !

*Theol.* His words indeede are good , if the  
heart were according. For all things considered  
there is no cause why men should be so giuen to riot  
this world : For they must leave it when they  
haue done all that they can. As wee say : To day  
a man , to morrow none. And as the Prophete  
saith

1. Tim. 6 postle saith : Wee brought nothing into this world:  
and it is certaine, wee shall carrie nothing  
thing out : Wee must all die, we know not how  
soone : why therefore should men set their hearts  
upon such vncertainties, and deceiuable things ?  
For all things in this world are more light  
a feather, more brittle than glasse, more fleeting  
than a shadow , more vanishing than smoake,  
more unconstant than the winde. Doubtless he  
saith the Prophet Dauid , man walketh in  
shadow, and disquieteth himselfe in vaine : he  
heapeþ vp riches, and cannot tell who shall  
gather them , Psalme 39.6. I wonder then  
fore, that these Moules and Mucke-wormes  
this earth , should so minde these shadow  
things , and so dote on them as they doe . If  
they were not altogether hardened and blind  
by the diuell, they would not bee so neerely  
h

the clod and the penny as they are ; thinking, and alwates imagining, that thers is no hapiness but in these shirles, which are but douring, and drosse : and at last they will give vs the slip, when we thinke our selues most sure of them.

The wise King, who had the greatest experience of these things that ever man had (for he enjoyed whatsoeuer this world could afford, upward and downward, backward and fooward) yet could bee find nothing in them but basitie and vexation of spirit. Moreover, hee flatly aucheth, That all these things, riches, wealth, honour, pleasures and treasures, will most nobly deceiue vs in the end, give vs the slip, and be gone. For hee compareth riches, and all the glory of the World, to an Eagle or Hanke, which a man holdeth upon his fist, stroketh her, taketh much of her, taketh great delight & pleasure in her, and saith he will not take ten pounds of her : yet all on the sudden she taketh her flight, and flieth vp into the aire, and hee never seeth her more, nor see him. The words of the holy ghost are these: Wilt thou cause thine eyes to Pro.33.5. after them ? (meaning riches) Thou maist : for they will not be found. For they will make meselues wings like to the Eagle, which fli-  
vp to Heauen. From thence wee may  
thinke, that though wee set our hearts never  
much on any thing heere belowe : yet at  
the

the last it shall bee taken from vs, or we from him. Therefore all worldly men do but wend to the Spiders webbe, and may fitly be compared unto the silly Spider, who toileth her selfe, and laboureth all the weeke long to finish vp her webbe, that shee may lodge her selfe in it, and in her owne house and freehold. But alas, at the weekes end, a Maid in a moment, with a broome, dispossesseth her of her inheritance, which shee had purchased with great labour and much adoe. Even so, when the men of this world, haue with much care and travail purchased great lands and revenues, and gotten thered all that they can : yet on the sudden Death (with one stroke of his direfull dart) maketh them give vp the ghost : and then where are they? It was prettily therefore said of a man in the light of nature: No man hath euer lived so happily in this life, but in his life time many things haue befallen him, for the which he hath wished rather to die than to live. And as his gredily, I thinke there was never any man in need any one day upon the face of this earth, but some griefe or other either did, or instly might annoide his minde ere night : either in the temptations of the world, the flesh, or the diuell, or in regard of soule, of body, goods or name : in regard of wife, children, friends, or neighbour, or in regard of dangers to Prince, Estate, Country

Common=wealth : in regard of casualties,  
and losse by water, by fire, by sea or by land.  
What a life therefore is this, that hath not one  
good day in it ? Who would desire to dwelle long  
in it ? For it lyeth open every day to manifold  
miseries, dangers, losses, casualties, repro-  
ches, shame, insamie, pouertie, sicknesse, diseas-  
es, colickes; agues tooth=ache, head=ache,  
back=ache, bone=ache, and a thousand calami-  
ties.

*Phila.* You haue very well described vnto vs  
the vanitie of this life, and that no day is free  
from one sorrow or another, one griefe or o-  
ther: the which thing our Lord Iesus ratifieth  
in the reason which hee bringeth, why men  
hold not distrustfully care for to morrow; For,  
saith he, Sufficient to the day is the euill ther-  
of. Or, as some reade it, The day hath enough  
with his owne griefe. Wherein he doth plainly  
shew, that every day hath his sorrow, his euill,  
his griefe, and his thwart. But I pray you pro-  
ceede further in this point.

*Theol.* This I say further : That when men  
are swinked and sweat, carked and cared, mol-  
ed and turmoiled, drudged and broiled, by night &  
by day, by sea and by land, with much care and  
sorrow, much labour and griefe, to rake toge-  
ther the things of this life; yet at laſt, all will a-  
way againe, and we must end where we began.

For, as Job said : Naked wee came into the world, and naked we must go out, Job 1. Even as a wind-mill beateth it selfe, maketh great noise, whistles and whisketh about from day to day all the yeare long ; yet at the year end standeth still where it beginne, being moued one foot, backward or forward : so when men haue blusshed and blowne all that they can, and haue even run themselues out of breath to scrape vp the commodities of the earth, at last they must ( spite of their beards ) end where they began ; end with nothing, as they began with nothing ; end with a winding sheet as they began with swaddling clouts. Howe is become of the greatest Monarchs, Kings, Princes, Potentates, and Magnificoes, that ever the World had ? Where is Cyrus, Darius, Xerxes, Alexander, Caesar, Pompey, Scipio and Hannibal ? Where are the valiant Henryes, and noble Edwards of England ? Are they not all gone downe to the house of oblivion ? Are they not all returned to their dust, and their thoughts perish ? Though they were Gods, yet haue they died as a man, and are fallen like others.

Who now careth for them ? who talketh of them ? who feareth them ? who regardeth them ? doe not beggers tread vpon them ? Yet while they liued, they were the Lords of the world.

they were as terrible as lions, fearfull to all men, full of pomp and glory, dignity & majesty. They ploughed vp all things, they bare all before them, and who but they? But now they haue giuen vp the ghost, and are ( as Job saith ) gon downe to the house appointed for all the living. Their pomp is descended with them, and all their glory is buried in the ashes. They are now couered under a clod, cast out into a vault, made companions to toads, and the worms do eat them: and what is become of their soules, is most of all to be feared.

Iob 30.

23

Thus wee see, how all flesh doth but make a vain shew for a while vpon this Theatre of misery, fetcheth a compasse about, and is presently gon. For, as the Poet saith, *Serius aut citius secundum properamus ad unam: first or last, wee must all to the graue.*

*Asun.* You haue made a very good speech. It doth me good to hear it. I wonder, all these things considered, that men should be so wholly giuen to this world, as they are. I think the Diuell hath bewitched them: For they shall carry nothing with them when they dye, but their gooddeeds and their ill.

*Theol.* The Drudges and Snudges of this World may very fitly bee compared to a Kings Humpster-horse; which goeth loaden all the day long with as much gould and treasure as hee

can beare ; but at night his treasure is taken from him, hee is turned into a sooy dirty stable, and hath nothing left him but his galled backe: Euen so the rich Cormorants & Caterpillers of the earth, which here haue treasured and hoarded vp great heapes of gold and siluer ( with the whiche they frauell loaden thorow this World ) shall in the end be stript out of all, let downe into their graue, aad haue nothing left them but their galled consciences ; with the whiche they shall be tumbled downe into the dungeon of eternall darknesse.

*Phila.* Wherin doth the sting and strength of the world especially consist ?

*Theol.* Euen as the great strength of Sampson lay in his haire, so the great strength of the world lyeth in her two brests : the one of pleasure, the other of profit. For shee, like a notable strumpet, by laying out of these her brests, doth bewitch the sonnes of men, and allureth thousands to her lust. For if shee cannot win them with the one brest, yet shee gaineth them with the other : if not with pleasure, then with profit: if not with profit, then with pleasure. He is an odde man of a thousand, that sucketh not of the one brest or the other. But sure it is, which soever he sucketh he shall be poisoned. For shee giueth none other milke but ranke poison. The world therefore is like to an alluring Iac, which sitteth

sitteth at her doore to entice vs to come in, and eat of the milke of her pleasures : but when she hath once got vs in , she is ready ( even while we are eating ) with her hammer and her naile, to pearce therow our braines. Iudg. 4. 21.

*Phila.* I see plainly , this world is a very strumpet , a strong baite , and a snaring net, wherin thousands are taken. It is very birdlime which doth so belime our affections, that they cannot ascend vpward. It is like the weights of a clock, hanged vpon our soules, which draw them down to the earth: it naileth vs fast down to the ground: It mortereth vs into clay: It maketh vs abominable vnto God, For I remem-  
Leu. 11.ber God made a Law, That whosoever goeth with his brest vpon the ground , should bee a. bominable vnto vs. How much more these carnall worldlings , which are fast sodred to the earth !

*Theol* The Apostle S. James , seeing into the deepe wickednesse of this world , and knowing right well how odious it maketh vs in the sight of God, crieth out against it, teaming it adulter-  
Iam. 4.ty, and all worldlings adulterers, because they forsake Christ their true husband, and whorishly give their hearts to this world. O ye adulterers and adulteresses, saith he, know ye not that the amitie of this world is the enmity of God ? Whosoever therfore will bee made a frend to

this world, makes himselfe the enemy of God. And who dare stand forth and say, I will bee the enemy of God? Who therefore dare be a worldling? For, every worldling is the enemy of God. What then will become of you, O yee wicked worldlings?

*Phil.* It appeareth then plainly by the Scriptures, that the excessiue loue of this world, and vnsatiable desire of hauing, is a most dangerous thing: and men do they know not what, in seeking so greedily after it.

*Theol.* The Heathen man will rise vp in iudgement against vs: so, he saith, Vnsatiableness is the foulest euill among mortall men. But many of our Sea-gulfs and Whirl-pooles make no conscience of it. They thinke it is no sinne: they deuoure and swallow vp all, and yet are never satisfied. They will haue all, and more than all, and the diuell and all. The whole world cannot satisfie their mind: but God must creat new worlds to content them. These men are sick of the goulden dopsse: the more they haue, the more they desire. The loue of money increaseth, as money it self increaseth. But the Scripture saith, He that loueth siluer shall not bee satisfied with siluer. Oh therefore, that we would strive earnestly to gett out of this gulf of hell, and tread the Mon (that is, all worldly things) vnder our feet: as it is spoken of the

Sophokles.

Eccles. 5. 9.  
Apoc. 12. 1.

Church:

Church : and that wee would set our affections on the things that are aboue, and not on þ things that are beneath : that wee would flee an high pitch, and soar aloft as the Eagles, looking down at this world, and all things in it, as at our feet, contemning it, and treading the very glory of it vnder our feet , that it may never haue more power over vs !

*Phila.* Oh happy, and twice happy are they that can doe so ! And I beseech the Almighty God to giue vs his holy Spirit, wherby we may bee carried aboue this world, into the mountains of Myrrhe, and the mountains of Spices. Cant. 6.4  
For, how happy a thing is it , to haue our conuersation in heauen ! that is, to haue an inward conuersation with God, by much praier, reading, meditation, & heauenly affections. This indeed is to climb vp aboue the world, and to conuerse in the chambers of peace. O therfore that we could seriously & throughly conceiue and consider of this world as it is ! that wee would well weigh the vanity of it, and the excellency of that which is to come ! that so wee might loath the one, & loue the other ; despise the one, & imbrace the other ; loue God more than euer we did, and this world less. For what is this world, but vanity of vanities ?

*Antil.* You do exceedingly abase that which some make their god. You speake con-

temptuously of that which most men haue in greatest price and admiration. You disgrace that which multitudes would grace: You make light of that, which numbers make greatest account of. Let vs therefore heare your reasons. Shew vs more fully what it is ; describe it vnto vs.

*Theol.* The World is a sea of glasse, a pageant of sond delights, a theatre of vanitie, a labyrinth of error, a quise of griefe, a stie of filthines, a vale of misery, a spectacle of woe, a river of teares, a stage of deceit, a cage full of Owles, a den of Scorpions, a wildernesse of Wolves, a cabbin of Beares, a whirl-wind of passions, a faigned Comedie, a delectable phrensie, wherein is false delight, assured griefe, certaine sorrow, vncertaine pleasure, lasting woe, fickle wealth, long beauiness, short ioy.

*Phil.* Now you haue indeede described it to the full, and layed it out (as it were) in orient colours. And a man would thinke, he were bewitched or starke mad, which hereafter should set his minde on it. But yet I am delirous to heare a little more of that which I asked you before: wherein the strength and poison of the world doth especially consist.

*Theol.* In this lyeth a great strength of the world, that it draweth downe the stars of heaven, and maketh them fall to the earth, as it is said

aid of the Dragons tale , Apocal 12. which is  
ambition, covetousnes, and the loue of this world.  
For wee may wonder and lament , to see how  
the loue of these things hath wounded and over-  
borne many ercellent seruants of God , both  
preachers and professors of the Goswell : which  
thing doth plainly argue the strengih of it. For  
it is the strongest and the very last engine , that  
Satan useth to impugne vs withall , when none  
other will preuaile. For when no temptation  
could fasten vpon Christ , hee bringeth forth this  
last weapon, which never faileth, All these things  
will I give thee ; shewing him the glory of the  
whole world. So then he ( having experiance of  
this, that it never faileth ) thought to haue ouer-  
come Christ himselfe with it. Heere therefore  
lieth the very King and strength of the world and  
the diuell. For whom hath hee not taken with,  
All these things will I give thee : whom hath he  
not wounded : whom hath hee not deceived :  
whom hath hee not ouerthowne? With this hee  
enticed Baalam : with this hee beguiled Achan:  
with this hee ouerthrew Iudas : with this hee be-  
witched, Demas : with this, in these our dayes he  
deceiuesth many of excellente gifts For assured-  
ly he is a Phoenix amongst men , which is not  
ouercome with this. Hee is a wonderment in  
the world, that is not moued with money.

Math. 4.

*Phila.* I am now fully satisfied for this mat-

ter. But one thing commeth often into my  
mind; to wit, that these miserable worldlings  
can haue no sound comfort in their pleasures  
and profits, because they haue no comfort in  
God, nor peace in their owne consciences.

*Theol.* You say very true. It is vntpossible  
that men, louing this world, should haue anie  
sound comfort in God. For no man can serue  
two masters, both God and riches. Their case  
therefore is very dangerous and fearfull, though  
they never see it, nor feels it: as I will shew  
you by a plainer example. Put case, one of these  
great rich worldlings should bee clothed in vel-  
uet and cloth of gold, in most stately manner, and  
also should bee set at his table, furnished with all  
the dainties of the world; should bee attender  
and waited vpon by many, in most lordly and  
pompous manner, should sit in his goodly din-  
ning chamber, all glittering like gold; should  
haue his first, second, and third service served  
with minstrels and instruments of musike, in  
most royall sort; bee sitting in his chaire, like  
Iaing in his thron: yet for all this, if a dagger  
should bee held to his heart all this while, ready  
to stab him; what pleasure, what joy, what com-  
fort could he haue in all the rest? Even so, what-  
soeuer pompe or pleasures wicked worldlings  
haue heere belowe, yet their guiltie and hellish  
conscience is as it were a dagger held alwaies  
hard

hard to their heart ; so as they can have no sound comfort in anything. Or let me give it you thus: Put case, a man hath committed high treason, and were therfore apprehended, arraigned, and condemned to bee hanged, drawne and quartered : what then can comfort him in such a case ? can mirth, can musick, can gould, can siluer, can lands, can livings ? No, no, none of all these can help him, or give him any comfort. For the continual thoughts of death doe so gripe him at the heart, that none of all these can do him any good, or any whit mitigate his griefe. What then is the thing that may comfort him in this case ? Only a pardon , sealed with the Kings broad seale, and subscribed with his owne hand. For, as soon as hee hath got this, his heauie heart reneweth, and leaps for joy. This then assuredly is the verie case of all prophane Atheists and Worldlings , who are not assured of the King of heauen his pardon for their sinne : and then, what joy can they haue eyther in their meat, drink, goods, cattell, wines, children, lands, revenues, or any thing whatsoeuer ? For, the dreadfull thoughts of hell doe eschewes crosse them inwardly , and quite damp & dash all their mirth. Their owne consciences will not bee stilled , but in most terrible maner rise vp and give evidence against them, telling them flatly, they shall bee damned, how merrie and jocond soever they bee

seeme to be in this world ; setting a god face on  
the matter. For sure it is, that inwardly they  
have many a cold pull , and many heart-gripes.  
And all their mirth and iollity , is but a giggling  
from the teeth outward : they can have no sound  
comfort within. And therefore the wise King  
saith ; Euen in laughter the heart is sorrowful:  
and the end of that mirth is heauinesse. Likewise  
wise saith the holy man Job ; Terrors of consci-  
ence come vpon the wicked man like waters in  
the night a whirl-winde carrieth him away  
secretly. Eliphaz the Temanite auouched  
same point, saying : The wicked man is con-  
tinually as onethat trauelleth of childe : a sound  
of feare in his eares, &c. Thus then we see  
that howsoever many carnall Atheists, and  
godly persons seeme outwardly to float aloft in  
all mirth and iollitie , bearing it out ( as we  
say ) at the brest : yet inwardly they are pinched  
with terrors , and most horriblie convulsions of  
conscience.

*Antil.* You haue spoken many things very  
sharply against couetousnesse:but in my mind,  
so long as a man couets nothing but his owne,  
he cannot be said to be couetous.

*Theol.* Yes that he may. For not onely is he  
couetous , which greedily desirerh other mens  
goods ; but even he also which ouer-higgardly  
and pinchingly holdeth fast his owne, and is su-

Pre. 14.

13.

Job. 27.

20.

Job. 15:

20.

a miser, that he will part with nothing. We see the world is full of such pinch-pennies, that will let nothing goe, except it be wrung from them vperse, as a key out of Hercules hand.

The grapple muck-rakers had as lieue part with their blood, as their goods. They will pinch their own backs and bellies, to get their god into their chests. And when they haue once got him there, will they easly part with him, sowe ye? No, no : a man will part with his god for no mans pleasure. He will eate pease-bread, and drinke small drinke, rather than he will diminish his god. Therefore the Scripture saith : Eat not the meat of him that hath an <sup>c.</sup> Pro. 32.6. vulture eye; and desire not his dainty dishes. For as he grudgeth his owne soule, so will he say unto thee ; Eat and drink, when his heart is not with thee. Thou shalt vomit thy morsels, which thou hast eaten, and lose thy pleasant speeches. The old saying is, The covetous man wanteth as well that which he hath, as that which he hath not ; because hee hath no vse of that which hee hath. So then you see, there is a great strength of covetousnesse, in the niggardly keeping of our owne.

*Antil.* Yet for all this, men must follow their worldly businesse, and lay to liue. For it is an hard world, and goods are not easie to come by. Therefore men must ply their businesse,

or

or else they may go beg and starue.

*Theol.* I denie not , but that you may folde  
the works of your calling diligently ; so it bee  
the fear of God, and with a god consciencie,  
I told you before : but this grēdinesse and gripe  
of plenesse, God doth condeyne, and also this excesse  
loue of money.

*Antil.* Beleeue me , I knowe no body that  
hates it: I cannot see but that all men loue golde  
and siluer.

*Theol.* It is one thing to vse these things  
& another thing to loue them , and set our heart vse  
vpon them. *For*, the Scripture saith : If riches  
increase, set not your heart vpon them, *Psa.62.18*. *S.John* also saith : Loue not this world, nor the  
things that are in this world. He saith not, *Thine*  
not this world; but, *Loue not this world.* *For* if any, a  
use it we may : loue it we may not. *Therefore* his  
*Apostle* saith, that, They which vse this world *Ch*  
should bee as though they vsed it not. *Wher* you  
hee alloweth a sober and moderate vse of the  
things of this life, in the fear of God. *Wher* encomio  
use this world for necessities sake , as wee haue  
meat and drinke ; taking no more of this world  
than needs must, *for* fears of surfetting. *D*ined  
*holy Ghost* saith: Let your couersation be wi  
out couerousnes , and be content with thi  
present. *H*appy is that man therefore that is in  
content with his present estate whatsoev  
er he ha

*1 John 2.*

*Cor.7*

*Heb. 13.5*

and carrieth himselfe moderately and comfortably therein. For, the Spirit saith : There is no profit to a man vnder the Sun, but that he eat and drink, and delight his soule with the profit of his labours. I saw also this, that this is of the hand of God. In which words , the prudent King saith thus much in effect : That this is all the good wee can attaine vnto in this world, even to take a sober and comfortable vse of the things of this life , which God bestoweth vpon vs. And further hee auoucheth ; That thus to vselvse them aright, and with sound comfort , is a very rare gift of God. For , as one saith , Greg. Naz. Hee is a wise man that is not grieued for the things which hee hath not ; but doth rejoice in the things that he hath, vsing them to Gods glory, and his owne comfort. So then I conclude this point , and returne you an answer thus : That wee may , in sober and godly manner, vse gold, siluer, and the things of this life : but at no hand to ouer-loue them, or give our hearts vnto them.

*Ansil.* Well : yet for all this I cannot see, but that these preachers and professors , these learned men and precise fellows , are euuen as eager of the world, and as couetous as any other.

*Theol.* Now you shew your venemous spirit against better men than your self. And I haue four-fold answer for you. First, I answer, that

Rom.8

that although godly men may bee somewhat overtaken this way, and ouerspit a little, yet they break not out so grossly as others. Secondly, if God leave them sometimes to be overcomme of the World, yet he, in his great wisdome and mercy, turneth it to their good. For thereby he first humbleth them, and afterward raiseth them up again. And so all things worke together for god to them that loue God. Thirdly, I answer, we must live by rules, & not by examples. For even the best of Gods people haue had their wants and weakenesses. Therefore we may not framme rules to live by, out of the infirmities of the most ercellent servants of God. Wicked therefore and impious is their allegation, who alleage Davids adultery, Lots drunckennes, Peters fall, Abrahams slips, Salomon's weaknesse, &c. for shelter and defence of themselves in the like sins. Lastly, I answer, that you greatly wound your selfe in your owne speech: so far off are you from mending your market any whit therewith. For if Preachers, and other godly men (after many prayers, teares, and much meanes vse) cannot scape scot-free, but sometimes are wounded and almost overthowre, by the World and the Devil: what then shall become of you, who vse no meanes at all, nor any game-striking but willingly giue place to the Devil? If then the Devil did ouer-master David, Lot, Samson, Salomon,

Sa'omon , and other such excellent Worthies ;  
 alas , what shall become of mere wordlings ,  
 and Atheists ? If the most valiant men , and  
 chiefe Captaines in a battell go downe , what  
 shall become of the saint-hearted souldiers ? and  
 as Saint Peter saith , It the righteous scarce be  
 saued , where shall the wicked and vngodly  
 appeare ? So then I take you at the rebound ,  
 and returne your owne weapon vpon your  
 selfe ; That sith godly men cannot escape thoro  
 this Worlde without blowes , what shall be  
 come of them that know not what godlinesse  
 meaneth ?

<sup>1. Pet. 4.  
18.</sup>

*Ant.* Yet I say once againe , that men must  
 liue , men must lay vp for this world : we cannot  
 liue by the Scriptures . And as for that which  
 you call couetousnes , it is but good husban  
 drie .

*Theol.* I thought wee should haue it at last .  
 Now you haue paid it home : you are come to  
 the old bysse , and as a hare to her old fourme ,  
 and her old couert . For this is the very couert  
 and thicket of the Worlde , wherein they would  
 hide couetousnesse : but I will do what I can to  
 pull you out of it by Scriptures .

First , Salomon saith : He that spareth more  
 than is right , shall surely come to pouerty . So  
 then you see , that couetousnes bringeth pouer  
 y . Thus therefore I reason : That which brin  
 geth

<sup>Pro. 11.  
24.</sup>

geth pouerty is no good-husbandry : but covetousnes, and too-much sparing, bringeth pouerty : therefore it is no good-husbandry. The same Salomon saith, Hee that is giuen to gain, troubleth his owne house. That is, the covetous man is an occasion of many evils in his estate and family. From this Scripture I do thus reasoning. That which troubleth a mans house, is no good-husbandry : but covetousnes troubleth a mans house : therefore it is no good-husbandry. In spe-  
 of all, the old Proverb saith, Covetousnes bringeth nothing home : And therefore it is no good-husbandry. For oftentimes wee see, that in the for covetousnes of more, lose that which otherwise they might haue had. One of the wise Hesiodus, then saith, Euill gain is as bad as losse. But the covetous man doth seek after wicked gain, and therefore seeketh losse ; and consequently, is no good-husband. Another saith, Vnjust gain bringeth forth losse and misery. And therefore it is also far enough off from vertue and all good-husbandry. Thus then, I hope, you are so hunted by pres-  
 by God and men, that this couert cannot haue had you. And therefore you must out of it, and so with some other shelifer : for this will not serue you to turne.

*Phila.* Now I must needs say, you haue so wily stopt his mouth, and throughly ferreted him out of his deep burrow. And it is most cō-

Phocili-  
des.

aigne that you say, that the wise heathen have condemned couetousnesse & all vnjust gaines ; which we both practise and defend : and therefore shall they rise vp in iudgement against vs. But now let vs leauue this cauiller, and proceede in our matters. There is one thing yet remaing, wherein I desire to bee satisfied;

*Theol.* What is that ?

*Pbla.* I would gladly know which bee the speciall remedies against couetousnesse.

*Theol.* There bee two speciall remedies against couetousnesse : to wit, contentation, and the meditation of Gods prouidence.

*Pbla.* Let vs heare somewhat of contentation out of the Scriptures.

*Theol.* The Apostle saith : Having foode and raiment, wee must bee herte with content. For we brought nothing into this world ; and it is certaine, we shall carry nothing out. *The Spirit* also saith : Let your conuersation bee without couetousnesse, and bee content with your present estate. Againe the Apostle saith : Hee had learned in what estate soever he was, therewith to bee content.

Note that hee saith, *Hee had learned* : for hee had it not of himselfe. For Contentation is the singular gift of God : as it is written : The righteous eateth to the contentation of his soule : but the bellie of the wicked shall want, Pro. 13. 25. An ancient Fa-

Cyril in

Iohan. 12.

ther saith : Wee ought to accustome our selues  
to live of a little, and to bee content ; that we  
may doe no wicked or filthy thing for lucre

Chrysoft.

sake. Another saith : He is not poore that hath  
hom. 31. nothing, but he that desires much. Neither is

he rich that hath much, but he that wanteth no  
thing : for contention never wanteth. There  
is no grieve in lacking, but where there is im-  
moderate desire of having. If we will live after

nature, wee shall never bee poore : if after our  
owne appetite , we shall never bee rich. Well

Euripides.

therefore said the Poet : Wax not rich vniustly,  
but iustly : Be content with thine ownethings  
abstaine from other mens. Thus then wee see  
that both God himselfe ( the fountaine of al  
wisedom ) and men also , both in the state of na-  
ture and grace , do all jointly advise vs to strive  
for contention : and then we shall have a so-  
raigne remedie against Covetousnesse.

*Phila.* Let vs heare somewhat of the second  
remedie against Covetousnesse.

*Theol.* An earnest thinking vpon the pro-  
vidence of God , is a present remedie against the  
most foolish and pining carefullnes of men for this  
life. If we would seriously weigh, and deeply  
consider the prouident care that God hath had  
for his children in all ages, touching food and rai-  
ment, and how strangely hee hath provided for  
them ; it might suffice to correct this evill in us.

and minister vnto vs a notable preseruation against Covetousnesse.

Wee read how wonderfully the Lord did provide for his Prophet Elijah, in the time of the great dearth and drought that was in Israel. Did not the Lord command the Ravens to feed him by the river Cherith? did not the Ravens bring him bread and flesh in the morning, and bread and flesh in the evening, and he dranke of the riuere?

What should I speake how miraculously God prouided for Hagar and her Iustit, when they were both cast out of Abrahams house, and brought to great extremity; euен both of them ready to give vp the ghost for want of foode?

Did not God helpe at a pinch, as his manner hath alwaies bin? Did hee not send his Angell vnto them, and both comfort them, and prouide for them? What should I speake how strangely God prouided for his Churche in the wildeenesse? Did hee not feed them with Manna from heauen, and gave them water to drinke out of the Rocke? Hath not our heavenly Father made many royall and large promises, that hee will prouide necessaries for his children? Shall wee not thinke that he will be as good as his word? Doth hee not say: The Lyons lacke and suffer hunger: but they that seeke him, shall want nothing that is good? Doth hee not say? Feare him all ye his Sainst, for nothing is wanting

Exod. 15.  
5.

Exod. 17.  
6.

Psalme 7.

Psal. 84.

11.

to them that feare him ? Doth he not say : No good thing shall bee withheld from them that walke vprightly ? Doth hee not say : Our heauenly Father knoweth, that wee haue need of these things ; and that all these things shall be cast vpon vs, if we earnestly seek his kingdome,

Math. 6.

33.

Did hee not bid vs, Cast all our care vpon him ; 1.Pet. 5.7. for hee careth for vs ? Doth he not bid vs, Take

Luke 12.

no thought what we shall eate, or what we shall drinke, or wherewith wee shall bee clothed ? Meanting thereby, no distracting or distrustfull thought. Doth hee not say , Hee will not leaue

Heb. 13.5. vs , nor forsake vs ? Doth hee not say , The Phil. 4.5.

Lord is at hand , in nothing bee carefull ? Are not these large promises sufficient to steyn by our faith in Gods prouidence ? shall wee thinke God testeth with vs ? shall we thinke hee meaneth no such matter ? shall we imagine hee will not keepe touch ? Oh , it were blasphemie once to thinke it. For God is true, and all men lyters. Hee is faithfull that hath promised. His wordes more than the faith of a Prince , more than ten thousand Obligations. Why then doe wee not rest vpon it ? why goe wee any further ? why doe wee not take his word ? why doe wee not depend wholly vpon him ? why are wee still couetous ? why are wee still distrustfull ? why do we dissemble and deceiue ? Oh wee of little faith ! Our Lord Jesus knowing right well the distrustfulness

of

of our nature, and the deepe root it hath in vs, is  
not onely content to make these great and roiall  
promises vnto vs, which were enough, but also  
strengtheneth and backeth vs with many strong  
reasons, to support our weakenesse in this be-  
halfe. Vee therefore bringeth vs backe to a due  
consideration of things. Consider ( saith he) the Luke 12.  
Rauens : consider the foules of the heauens: for  
they neither sowe nor reape, nor carry into  
barnes, and yet God feedeth them , they want  
nothing. Consider the Lillies how they grow ;  
they neither labour nor spinne, yet *Salomon* in  
all his royalty, was not clothed like one of  
these. Oh therefore that wee would consider  
these Consideris ! Oh that wee would consider  
that our life is more worth than meate, and  
our bodies than raiment ! Oh that wee would  
consider, that with all our carking and caring  
wee can doe no good at all, no not so much as  
adde one cubite to our stature ! Truly, truly,  
if wee would deeply ponder these reasons of our  
aviour, and applie them to our selues, they  
might serue for a bulwarke and sure defence a-  
gainst covetousnesse. If men would consider  
how that great King of heauen ( who hath his  
way in the whirlewinde , and the clouds are the Nah. 1.3.  
dust of his feet) careth for the little Wren and sil-  
ly Sparrow, how he looketh to them, how he ten-  
deth them , how hee prouideth for them eue-

rie day , both b<sup>r</sup>eake-fast , dinner , and supper :  
might serue to correct our distrustfulnesse . Fo  
who ene<sup>r</sup> saw these , or any other f<sup>r</sup>oule stam  
for hunger : so good a father , and so good a n<sup>r</sup>ch  
hau<sup>r</sup> they . And are not wee much better than  
they ? Hath not God more care of vs , than of  
them ? Yes verily , a thousand times . For he lo  
ueth them , but for our sakes : how much mor  
then doth he loue our selues ? Therefore I say  
again , & again , If we would consider these things  
and lay them to hart , they would nip covetousnes  
on the head , and dr<sup>r</sup>ive it quite out of our hearts .  
Let vs consider therefore , that God prouide<sup>r</sup>  
for man before man was : then how much mor  
will hee prouide for man , now that he is ? Is he  
our father , and will hee not prouide for vs ? Is he  
our king , and will hee not regard vs ? Is he our  
shepheard , and will hee not looke to vs ? Hath hee  
prouided heaven for vs , and will hee not giue vs  
earth ? Hath hee giuen vs his Son Christ , and  
shall hee not with him giue vs all things ? Doth  
he prouide for his enemies , and will hee not prouide  
for his friends ? Doth he prouide for whorem  
ongers , and wil he neglect his chosen ? Doth he  
send his raine , and cause the sun to shine vpon  
the knist , and shall hee not vpon the knist ? Doth  
he prouide for them which are not of the family  
and will hee not prouide for his owne family ?  
Will a man feede his hogges , and not care for

his

his servants? O; will hee care for his servants, and not regard his owne children? Oh then let vs consider these reasons: let vs remember, that our heavenly Father hath as great care for the preseruation of his creatures, as once hee had for their creation. Let vs therefore remember, that our life consisteth not in these things, but in the providence of God. Let vs remember, that hee which giveth the day, will provide for vs the things of the day. Let vs remember, that God alwaies giveth for sustentation, though not for satietie. Let vs remember, that God will not famish the soules of the righ-teous. Let vs remember, how God never fa-led his. For who ever trusted in the Lord, and was confounded?

*Phila.* What then is the cause that many do want outward things?

*Theol.* The cause is in themselves, because they want faith. For if wee had faith, we could want nothing. For faith feareth no famine, as saith an ancient Father. Another saith: For as much as all things are Gods, he that hath God, can want nothing, if himselfe be not wanting vnto God. Therefore to haue God, is to haue all things: for if wee haue him our friend, we haue enough, wee neede goe no further. For hee will make men our friends: yea, hee will make Angels, and al creatures to be seruiceable vnto vs: he Hiero. ad Heliodo-rum.

Cyprian, in orati-one domi-nica.

will give them speciaill charge to looke to vs  
to guard vs, and to do continuall homage vs.  
Therefore let vs make GOD our friend  
and then haue wee done all at once, that may  
concerne our good, both for this life and a bet-  
ter. But if hee stand not our friend, if wee haue  
not him on our side, if hee backe vs not, then  
other things whatsoever, can do vs no good: it  
is not worth a button. *For, Quid prodest from  
nia habes, cum tamen qui omnia dedit, non habebit?*  
What is a man the better though hee haue al-  
thynge, and bee without him which is the an-  
te of all things?

*Phil.* Herein you speake very truly, no  
doubt. For wee see many haue great plenty of  
outward things: but because they haue not  
God, they can have no true comfort in them,  
or blessings with them.

*Theol.* True indeede: *for, Man liueth not*  
by bread only ( saith our Lord Jesus ) but by  
every word that proceedeth out of the mouth  
of God. And againe he saith: Though a man  
haue abundance, yet his life consisteth not in  
the things that hee hath. *for without God's*  
*blessing, there can bee no sound comfort in any*  
*thing.* Wee see by daily experiance, how the  
Lord curseth the wicked, though they haue ab-  
undance. *for some having abundance, yet are*  
*visited with continual sicknesses: Some having*  
*abun-*

August.

Math.4.

Luk.12.

abundance, pine away with consumptions; Others having abundance, die of surfeiting. Others are snatched away by untimely death, in the midst of all their iollittie. Others are visited with great losse both by sea and by land. Others are vexed with curst wifes, and disobedient chil-  
dren. Some againe commit murthers, and trea-  
sons, and so lose all at once. Other, are wasted  
and consumed, by the secret curse of God, no man  
knoweth how. Some, having great riches,  
are given over to the murtherer, some to the  
theefe, some to the poysoner. Therefore the  
wise King saith: There is an euill sicknesse vnder  
the Sunne: riches reserved to the owners  
thereof, for their euill. Eccl. 5.12.

Zophar also the Naamathite saith: When Job 20.12  
the wicked shall haue sufficient and enough, he  
shall bee brought into straits: The hand of eue-  
ry troublesome man shall be vpon him. When  
he should fill his belly, God will send vpon him  
his fierce wrath; which he shall raine vpon him  
in stead of his meate.

Thus then it is cleere, that mans life and  
good estate, dependeth not vpon the abundance  
of outward things, but onely upon the blessing  
and prouidence of God. For, His blessing one- Pro.10.13.  
ly maketh rich, and it doth bring no sorrow  
with it. For better is a little to the iust, than  
great abundance to many of the wicked. Bet- Psa. 37.16  
ter

Pro. 25.

26.<sup>1</sup>

Pro. 16.8.

ter is a little with the feare of the Lord, than  
great treasure, and trouble therewith. Better is  
a little with righteousness, than great reuenua  
without equitie.

Thus then I conclude this point : Man liveth  
not by bread, but by a blessing vpon bread: not  
by outward meanes, but by a blessing vpon  
meanes. For how can bread, beeing a dead  
thing, and hauing on life in it selfe, givē life  
others.

*Phila.* I doe not well understand the mean-  
ing of these words: By every word that pro-  
ceedeth out of the mouth of God.

*Theol.* Thereby is meant, the decree, or  
mance, and prouidence of God, which uphal-  
deth all things, even the whole order of nature.

Psal. 33.9.

For the Scripture saith: He spake, and it was  
done: he commanded, and they were created.  
In which words we plainly see, that God doth  
but speake, and it is done; hee doth command,  
and all creatures are preserved. For God doth  
all things with a word. Hee created all with his  
word: he preserveth all with his word: hee spea-  
keth and it is done. His words are wordes of pow-  
er and authoritie. Whatsoeuer he saith, what-  
ever hee calleth for, it must bee done presently,  
without any delay: there is no withstandinge  
him. He calleth for famine, and behold famine.  
He calleth for plenty, and behold plenty, he ca-

leth for pestilence, and behold pestilence. He calleth for the sword, and behold the sword. All Angels, all men, all beasts, all fishes, all fowles, all creatures whatsoeuer must obey him, and bee at his beck. Hee is the greatest commander : his word commandeth heauen and earth, and the sea. All creatures must bee obedient to his will, and subiect to his ordinance.

This is the cause, why all things, both in heauen, earth, and the sea, do keepe their immutale and unvariable courses, times and seasons, euē because he hath charged them so to doe. And they must of necessitie alwayes, at all times, and for euer, obey ; for the creatures must obey the Creator. This act of Parliament was made the first weeke of the World, and never since was or can be repealed.

*Phila.* But to call you backe againe to the point we had in hand : resolute me, I pray you, of this ; whether many of the deare children of God doe not, in this life, sometimes want outward things, and are brought into great distresse.

*Theol.* Yes certaintely. For Eliah did want, and was in distresse. Pavl did want, and was in many distresses. The holy Christians, mentioned in the Hebrewes, did want, and were in manuel-lous distresses. Many of Gods deare ones haue in all all ages wanted, and at this day also doe want

1. Kin. 17.

2. Cor. 1.8

1. Cor. 11

35. 3

Heb. 11.

36.

want, and are greatly distressed. But this is a most infallible truth, that howsoever Gods children may want, and be low brought, yet they are never utterly forsaken, but are holpen euen in greatest extremities: yea, when all things are desperate, and brought even to the last cast.

**I. Cor. 4.**

&

**Lam. 3.**

**Psal. 94.4.** To this point, most notably speaketh the Apostle, saying: We are afflicted on every side, but yet we despaire not: we are persecuted, but not forsaken; cast downe, but wee perish not.

**The Prophet Jeremic also saith:** The Lord will not forsake for euer: but though hee send affliction, yet will he haue compassion, according

to the multitude of his mercies: For he doth not punish willingly, or from his heart, nor afflict the children of men. The Bingly Prophet

**Psal. 94.4.** saith: Surely the Lord will not faile his people, neither will hee forsake his inheritance. The

**Esay 55.8.** Lord himselfe saith: For a moment in mine anger I hid my face from thee: but with ever

lasting mercy haue I had compassion on thee. So then we may fully assure our selves, and euen

write of it (as a most vndoubted and sealed truth) that Gods children shall never bee utterly forsaken in their troubles.

**Phila.** Sith the care and prouidence of God is so great for his children, as you haue largely declared: what then I pray you is the cause why make God suffereth his to bee brought into so many

troubles?

troubles and necessities?

Theo!. Their profit and benefit is the cause, and not their hurt. For hee loueth them, when hee smiteth them. Hee sauoureth them, when he seemeth to bee most against them. Hee aimeth at their good, when hee seemeth to bee most angry with them. Hee woundeth them, that hee may heale them. Hee presseth them, that he may ease them. Hee maketh them cry, that afterward they may laugh. Hee alwates moaneth well unto them, bee never meaneth hurt. He is most constant in his loue towards them. If he bring them into necessities, it is but for the triall of their faith, loue, patience, and diligence in prayer.

If hee cast them into the fire, it is not to consume them, but to purge and refine them. If he bring them into great dangers, it is but to make them call vpon him more earnestly for helpe and deliverance.

Hee presseth vs that wee might cry, that wee may bee heard: wee are heard, that we might bee delivered. So that heere is no hurt done: wee are worse scared than hurt.

Euen as a mother, when her childe is wayward, threatneth to throw it to the wolfe, or carreth it with some poker, or bull-begger, to make it cling more unto her, and bee quiet: So the Lord oftentimes sheweth vs the terrible faces

faces of troubles and dangers , to make vs cleane and cling faster vnto him ; and also to teach vs to esteeme better of his gifts when we enjoy them , and to bee more thankfull for them as , health , wealth , peace , liberty , safety , &c . & then still wee see , heer is nothing meant on Gods part but good ; as it is written : All things worke together for good to them that loue God .

Rom.8.

*For, euuen the afflictions of Gods children are so sanctified vnto them by the Spirit, that thereby they are made partakers of the holinesse of God.*

Heb.12.

*Thereby they enjoy the quiet fruit of righteousness. Thereby they attaine vnto a greater measure of ioy in the holy Ghost.*

10. Heb. 12.

*Thereby the world is crucified to them, and they are made conformable to the world.*

14. 1. Thess.

*Thereby they are made conformable to the death of Christ.*

Phil. 3. 10.

*Thereby they are kept from the condemnation of the world.*

1. Cor. 11.

*Thereby they learne experiance , patience , hope , &c .*

Rom. 5. 3.

*So that, all things considered, Gods children are no losers by their afflictions , but gainers.*

4.

*It is better for them to haue them than to bee without them : they are verie profitable for them.*

*For when Gods children are chastised, it is as it should bee.*

*For to them the cross is mercie , and losse is gaine.*

*Afflictions are their schooling, and aduersity their best University.*

Psal. 119.

*It is good for me ( saith the holy man of God )*

27.

that I haue been afflicted , that I might learne thy Statutes. By his afflictions therefore, hee learned much , and became a good scholler in Gods booke , and well seene in his Statutes and Lawes. Hee grew to great wisdome and iudgement by his chastisements. All things turned about , in Gods mercifull prouidence, to his everlasting comfort. For I say againe, and againe , That all things tend to the good of Gods chosen people. And therefore that estate , which GOD will haue his children to bee in , is alwayes best for them : because hee who can best discerne what is best , seeth it to bee best for them ; whether it bee sicknesse or health ; poverty or plenty ; prison or liberty ; prosperity or aduersity. For sometimes sicknesse is better for vs than health ; and poverty than plenty. Are therefore the Children of GOD sicke ? It is best for them. Are they poore ? It is best for them. Are they in any trouble ? It is best for them : because their god Father will turne it to the best. Hee will oftentimes cut vs short of our lusts and desires , because hee seeth wee will bane oure selues with them. Hee , in fatherly care, will take the knife from vs , because hee seeth wee will hurt our selues with it. Hee will keepe vs short of health , and wealth , because hee knoweth wee will bee the worse for them.

Hee

Hee will not giue vs too much ease and prosp  
erty in this world : for he knoweth it will posse  
vs. Hee will not allow vs continuall rest, like  
standing ponds : for then hee knoweth wee wil  
gather scum and filth. Hee dealeth farterly am  
mercifully with vs in all things ; even th  
seeking our greatest good, when wee thinke he  
doth vs most harme.

And to speake all in a word: he bringeth vs in  
to troubles and straits, to this end especially, that  
hee may heare of vs. For hee right well know-  
eth our nature, hee is well acquainted with our  
disposition. Hee knoweth wee will not come to  
him, but when wee stand in need of him : we  
care not for him, so long as all goeth well with  
vs. But if we come into distresse, or want an  
thing that wee faine would haue, then hee is lik  
to heare of vs : as hee saith by the Prophet, in  
their affliction they will seeke me early.

Hos. 5.15.

Esa. 26.  
26.

And another Prophet saith: Lord, in troubl  
hauet they visited thee : They powred out  
a praier when thy chastisement was vpon them.  
So then now, I hope, you doe plainly see the  
cause, why the Lord bringeth his children into  
so many troubles and necessities.

*Phila.* I do see it indeed : and am very well  
satisfied in it. But yet let me aske you one thing  
further. Are Gods children alwayes sure to be  
deliuered out of their troubles ?

The

Theol. Yes verily : and (out of doubt) so farre  
 forth , as God seeth good for them. For it is  
 written : Great are the troubles of the righ-  
 teous: but the Lord deliuereth him out of them  
 all. S. Peter saith : The Lord knoweth how to  
 deliuere the godly out of temptation As if hee  
 should say : Hee is beaten to it , and well seeene  
 and experienced in it , so as hee can doe it easilly,  
 and without any trouble at all. It is sayd of  
 Ioseph being in prison , that when his appoin- Psal.105.  
 ted time was come , and the counsell of the 29,30.  
 Lord had tried him , the king sent and loosed  
 him, the ruler of the people deliuered him. And  
 againe the Scripture saith , The righteous cry,  
 & the Lord heareth them, and deliuereth them  
 out of all their troubles. The Angel of the Lord  
 tarrieth round about them that feare him , and  
 deliuereth them. And in another place , the  
 Lord himselfe saith , concerning the righteous  
 man : Because hee hath loued mee , therefore Psal.91.  
 I will deliuere him. I will exalt him , because 15.  
 hee hath knowne my name. He shall call vpon  
 mee in trouble , and I will heare him. I will  
 be with him in trouble : I will deliuere him , and  
 glorie him. So also saith Eliphaz the Tema-  
 nite: He shall deliuere thee in six troubles, and in Job,  
 the seventh , the euill shall not touch thee.  
 Come my people, saith the Lord , enter thou  
 into thy Chambers, and shut the doores after  
 thec:

thee hideth thy selfe for a very little while , vntill  
 the indignation passe ouer. And the Prophete  
 saith : Vpon mount Sion shall be deliueraunce  
**Obad. 17.** and it shall be holy: and the house of Iacob shall  
 possesse their hereditary possessions. Almost  
 innumerable places of the Scriptures might  
 bee alleaged to this purpose ; but these may suffice. Thereforo: let vs know for a certaine  
 that so sure as trouble and affliction are to the  
 children of God : so sure also is deliueraunce  
 of the same. As wee may write of the one, and  
 make reckoning of it, as sure as the coat on our  
 backe : so may wee also in Gods good time, write  
 of the other, and make full account of it, as sure  
 as the Lord is true. Abraham was in trou-  
 ble , but deliuered. Iob in trouble , but deliu-  
 red. Dauid in great trouble , but deliuered.  
 The three children in the fornace , but deliu-  
 red. Daniel in the Lyons denne, but deliuered.  
 Jonas in the Whales belly, but deliuered. Paul  
 in innumerable troubles , but yet deliuered  
 of all.

*Pbla.* All this being true that you say, it fol-  
 loweth, that Gods children are chastised onely  
 for their good, & euermore sure of deliueraunce  
 in his appointed time. Which thing being so  
 me thinketh there is no cause at all why they  
 should be ouer-heauy, or too much cast downe  
 in their afflictions.

*Theol.* Assuredly there is no cause at all, but rather cause why they should reioyce, riap their hands, and sing, Care away. For can a Father forsake his children? a King his subiects? a Master his Servant? or a Shepheard his Sheep? Doth not Ichouah say: I will not leaue thee nor forsake thee? Doth not our heavenly Father know, wee haue neede of these things? Hath not G D given vs his word, that wee shall not want outward things? Hath hee not said, they shall bee cast vpon vs? Why then should wee bee dismayed? Why should wee hang downe our heads? Why doe wee not plucke vp our hearts, and bee of good cheere? G D is our deare Father: hee is our best friend: hee is our dayly benefactor: hee keepeth vs at his owne cost and charges: hee grudgeth vs nothing: hee thinketh nothing too much for vs: hee loueth vs most dearely: hee is most charie and tender ouer vs. hee cannot indure the winde should blow vpon vs: hee will haue vs want nothing that is good for vs. If wee will eate gold, wee shall haue it. Hee hath giuen vs his faithfull promise, that as long as wee liue, wee shall neuer want. Let vs therefore reioyce and bee merry. For heaven is ours, Earth is ours, G D is ours, C H R I S T is ours, All is ours.

As the Apostle saith: All is yours, and you are 1. Cor. 3. 22.

are Christes, and Christ is Gods : The world clap their hands , and crowe long before it bee day, saying, All is theirs : but the children of God may say , and say truly : All is ours. For they haue a true title and proper interest , through Christ , in all the creatures. Many are their priuiledges , great are their prerogatives. They are free of heauen, & free of earth. They are the onely free Denizens of the world : Christ hath purchasd them their freedome : Christ hath made them free , and therefore they are free indeed. They are free from sin , free from hell , free from damnation. They are at peace with God , Men and Angels. They are at peace with themselves. They are at peace with all Creatures. They are young Princes , Angels fellowes , descended of the highest houle , of the bloud royall of heauen , States of Paradise , and heirs apparant to the immortall Crowne. Therefore God hath commanded his Angels to guard them , being such young Princes as they are : yea , hee hath given a very strait charge to all his creatures , to looke to them ; to see to them , that they want nothing , that they take no hurt : so tealous , so charie , so tender is hee of them.

*Gen. 32.*     *King. 17.*     *on. 2.*     *el. 10.*

The Angels must comfort Iacob. The Whale must rescue Ionas. The Raven must seede Elias. The Sun and Moone must stay for Ioshua. The Sea must diuide it selfe , that Moses and his

his people may passe thorow. The fire must Exod. 14.  
 not burne the three Children. The Lyons may Dan. 3.  
 not devoure Daniel. All the creatures must Dan. 6.  
 change their nature, rather than Gods children  
 shold not bee holpen and delivered. Oh there-  
 fore how great is the happinesse of Gods cho-  
 sen! Who can expresse it? Who can utter it?  
 They know not their owne happinesse: it is  
 hid from them. Afflictions do cloud it: troubles  
 doe ouer-shadow it: crosses doe dim it: and there  
 is an interposition of the earth, betwixt their  
 sight and it. But this is most certaine, and  
 sure, That the best is behinde with the Children  
 of God: all the sweet is to come. Their happiness  
 doth not appeare in this world. Their life is hid  
 with Christ in God. When Christ shall appear, 1. Joh. 3,  
 then shall they also appeare with him in glory. 21.  
 I doth not yet appeare what they shall bee:  
 but when hee commeth, they shall bee made Col. 3.3.4  
 like vnto him. Their names are alreadie  
 taken, and entered into the booke of life: and  
 one day they shall be Crowned. One day it shall  
 be said vnto them: Come ye blessed, &c. One  
 day they shall enjoy his presence, where is ful-  
 nesse of ioy, and at whose right hand there is  
 pleasure for euermore: Psalme 16. Therefore  
 let all Gods secret ones rejoyce, sing, and be mer-  
 tie. For howsooner in this world they bee con-  
 tented, trodett under the foote, made nobo-

dies, and walke as shadowes ; being count  
as the very rags of the earth , and the abie  
of the world : yet the time will come, when the  
happinesse and felicitie shall be such , as new  
entred into the heart of man ; it is endlesse, in  
speakable, and unconceiveable.

*Phil.* I doe now plainly see, that there  
no cause, why Gods people should bee too ha-  
vie and dumpish in their afflictions. I see the  
though they bee not free from all affliction,  
yet are they free from all hurtfull affliction.  
For no rod, no crosse, no chastisement is hum-  
full vnto them , but all in the conclusion, com-  
meth to a blessed issue.

*Theol.* You haue offered a great, and a mo-  
certaine truth, For there is no affliction or tri-  
all , which God imposeth vpon his Children,  
but if they endure it quietly, trust in his mercy  
firmly , and tarry his good pleasure obediently,  
it hath a blessed and a comfortable end. There-  
fore the people of God may well be merry in  
the middest of their sorrowes. They may with  
patience and comfort submit themselves to their  
Fathers corrections, taking them patiently,  
and even kissing his haly rod , and saying in  
themselves : With my Father will haue it so, I  
am content; seeing it is his minde, I am wil-  
ling withall. As old Ely said : It is the Lord; let  
him doe what hee will. And as David in like  
Sam. 3. 8. submissiōn,

abmission, said in a certaine case : Behold here  
 1: let him doe to mee, as it seemeth good  
 his owne eies. And in another place hee saith :  
 was dumbe, and opened not my mouth :  
 because thou Lord hadst done it. Behold heere  
 then the patience of Gods Saints, and their  
 humble submission vnto his most holy will.  
 They know all shall end well, and that ma-  
 keth them glad to thinke of it. I conclude then,  
 that the Children of God are happie, in what  
 state soever they are : happie in trouble, happie  
 out of trouble, happie in pouerty, happie in  
 plentie, blessed in sicknesse, blessed in health,  
 blessed at home likewise, and abroad, and every Deut.23.  
 way blessed. But on the contrary, the wicked  
 are cursed, in what state soever they are : cur-  
 sed in sicknesse, cursed in health, cursed in plen-  
 tie, cursed in pouertie, cursed in prosperitie,  
 cursed in aduersitie, cursed in honour, cursed  
 in dishonour. For all things worke together,  
 for their destruction. Nothing doeth them any  
 good. They are not any thing the better, ei-  
 ther for Gods mercies or iudgements. All wea-  
 thers are alike vnto them. They are alwayes  
 the same, in prosperity and in aduersity : they are  
 no changelings . And, as we say : A good yeere  
 doeth not mend them ; nor an ill yeere paire  
 them.

*Phila.* You haue long insisted vpon this  
 I 4 point

point. Now proceede to the fourth signe of mans damnation , which is the contempt of the Gospell : and lay open both the greatness of the sinne, and the danger of it.

*Theol.* This sinne is of another nature then the former. It is a sinne against the first Table. It toucheth the person of God himselfe. He to contemne the Gospell , is to contemne God himselfe , whose Gospell it is. If to contemne the Ministers of the Gospell , bee to contemne God, and Christ as our Lord Jesus auoucheth ( Luke 10.16.) how much more then , to contemne the Gospell it selfe ? Therefore it is dangerous meddling with this sin. It is to meddle with edged tooles, to meddle with Princes matters , to touch the Arke , to come neere the holy mountaine , which all were things full of great perill and danger. Yea, it is to spill the Sacrament. It is *Noli me tangere*. It is to raile at a King. It is to spet God in the face. It is high treason against the King of glory. Therefore this sinne , of all other , can never be endured, and may at no hand bee borne withall. For can a mortall King endure the contempt of his lawes ? Can hee put by the contempt of his owne person ? Can he abide any to spet at his Scepter , or to throw a stone at it ? No surely, he will not.

Therefore the holy Ghost saith ; *Hee that despiseth*

spiseth Moses lawes, dieth without mercy, vnder two or three witneses. Of how much sorer Heb.10. punishment, suppose yee, shall hee bee worthie, which treadeth vnder foot the Sonne of God, and counteth the bloud of the Testament as an vnholie thing (wherewith he was sanctified) and doth despite the Spirit of Grace ? ~~And a-~~ Heb.2.5. gaine: If they were punished which obeyed not the word spoken by Angels ; how shall wee escape, if we neglect so great saluation ? If they escaped not, which refused him that spake on earth, how shall wee escape if wee turne away from him that speaketh from heauen ? Therefore our Saviour Christ saith : That it shall be Luk.10. easier for Sodom in the day of iudgement, than for the contemnors of the Gospell. ~~before~~

Moreover hee saith : The Queene of the Math.13. South shall rise vp in iudgement, against all froward despisers of his word. For she came from the vttermost parts of the earth, to heare the wisdom of Salomon : and behold , a greater than Salomon is here. For Christ is greater than Salomon ; his doctrine and wisdome farre more excellent. And therefore their sinne is the greater which contemnate it. They shall never bee able to answer it. For the Spirit saith : He that despiseth the word, shall be destroyed. Prou.13.  
13.  
1.Pet.3.9

S.Peter also telleth vs , that the old world, and men of the first age, are now in hell-fire, because

1. Pet. 3.  
20.

cause they both despised, and were disobedient to no  
the doctrine of Christ, which ( though not perso-  
nally, yet in his divine spirit ) he spake by Noah.  
So then wee see cleerely, God will never take it  
at our hands, that his glorious Gospell shoud  
be so vniuersally and openly contemned as it is,  
*Pbit.* You haue spoken most truly, and also  
shewed it out of the Scriptures, that the con-  
tempt of the Gospel is a most hainous sin: yet  
for all that, it is most lamentable to consider,  
how little men esteeme it, and how light they  
make of it. Many regard it no more than an  
eg-shell, they thinke it not worth a galley half-  
penny: they will not goe to the dore to hear  
it; they take it to be a breath from vs, and a  
sound to them, & so the matter is ended. They  
esteeme it but as a noise, or empty sound in the  
aire; or as a voice afar off, which a man vnder-  
standeth not: they never felt the power of it in  
their hearts. Therefore they prefer their sheep,  
their Farmes, their Oxen, their profits, their  
pleasures, yea euery thing before it; they know  
it not to be any such precious iewel, as it is. Al-  
though our Lord Iesus himselfe compare it to  
a hid treasure, and a most precious pearle; yet  
these filthy swine of the world tread it vnder  
feet: for they know not the price of it. Though  
Salomon the wise saith, All the marchandise of  
gold and silver, pearle and precious stones, are  
not

20. 3.

is not to be compared to it : yet these beaſts, these  
dogs and hogs of the world, contemn it. They  
eſteeme a Cow more than Chrifts moſt glori-  
ous Gofpell. They are like *Eſops cocke*, which  
made moſe account of a Barly corne, than all  
the precious ſtones in the world : they are like  
little children, that eſteeme their rattle, moſe  
than a bag of gold : they are like the Gadarens,  
which eſteemed their Hogs, moſe than Christ  
and his Gofpel: they make nothing of it : they  
thinke it not worth the while. Many of them  
ſit idle in the ſtreets, euē vpon the Sabbaths:  
while the Gofpell is preached in their Chur-  
ches : many are at cardes and tables in Alehou-  
ſes. Many on the Sabbaths ſleepe vpon their  
beds all the Sermon while, in the afternoon. Many  
will heare a ſermon in the forenoone, and they take that to be as muſh as God can re-  
quire at their hands, & that he is ſomewhat be-  
holden to them for it ; but as for the afternoon,  
they will heare none: then they will to bowles  
or tables. These men ſerue God in the fore-  
noone, and the diuell in the afternoon ; ſome  
run after whores and harlots on the Sabbaths ;  
ſome run to dancing and beare-batings, ſome  
ſit vpon their ſtaffes, ſome ſit in their ſhops,  
ſome by the fire ſide, ſome ſit idle in the ſtreets,  
ſome goe to the ſtoole-ball, and other looke  
on. O miſerable wretches ! O curſed catifes !

O monstrous hell-hounds, which so grossly and openly contemne the Gospell of Christ ! What wil become of them in the end ? Assuredly, their damnation sleepeth not. A thousand deathes wait for them : they lie open on all sides to the wrath of God. And we may wonder at his maruellous patience, that he not doth throw downe balles of wilde-fire from heauen, to consume and burne vp both them, their shoppes and hou ses, & euen make them spectacles of his vengeance, for so notorious contempt of such sacred, holy, and high things.

*Theol.* Yotti haue spoken very truly, zealous and religiously ; and I doe greatly commen you for it. And I must needs affirme the same things, for they cannot be denied. And for this oþer part, I thinke the Gospell was never so openly contemned in any age ( of a people living vnder the profession of it, and vnder a godly Christian Prince ) as it is in this age. For how soever some make a shew of religion, yet they haue denied the power thereof. They turne the grace of God into wantonnesse ; as S. Iude saith, ver. 4. They make the Gospell a cloake for their sins. They receave it, & embracie it, as it will be stand with their profits and pleasures, their hauis and lissings, their credits and polities, and not ioþ further. They will practise it at their least. These men professe they know God ; but by their

their works they deny him, & are abominable, disobedient, & to euery good work reprobate. This age is full of such carnall protestants.

*Phil.* This age indeed aboundeth with many hollow-hearted hypocrites, dissemblers and <sup>Tit. 1.10</sup> timeseruers; which howsoeuer they make a face & beare a countenance as though they loued the Gospel; yet their heart is not with it. Their heart is with Athcism: their heart is with Popery; They haue a Pope in their belly: they bee Church-papists. Howsoeuer, now and then, they come to the Church, and heare a Sermon, & shew a good countenance to the Preacher, yet their heart goeth after couetousnesse. The Lord complaineth of this, by the Prophet Eze-<sup>Ezec. 33.</sup> chiel, saying: This people will sit before thee, & heare thy words: but they will not do them. For with their mouths they make iests: & their heart goes after couetousnes. God complaineth of this also, by the Prophet Ieremy, saying, Will <sup>Ier. 7.6.</sup> you steale, murder, and commit adultery, and sweare falsly, & stand before mee in this house, wherupon my name is called, & say, we are delivered, though we haue done all these abominations? Is this house become a den of theeuers, wherupon my name is calld? where we see how the Lord doth chide his people, & sharply reprove them, for abusing of his Temple, worship, & sacrifices, making them a cloak for their sins: and

and making his house a den of theues, which should be an assembly of Saints. Now all this is a liuely description of our time: wherein many vsē the exercises of the word, prayer, and Sacra-ments, not to kill & mortifie sin, but to nourish and shelter their sins. For they blindly imagine, that if they come to the Church and pray, and heare the Sermon, they are discharged of their sins, though they leauē them not. They imagine they haue giuen God his full due; and that therefore they may be the more bold to sinne afterward. These kind of hypocrits are like rogues, which vsē medicines, not to cure sores, but to make sores. These are like the Papists, which think if they heare Masse in the morning, they may doe what they list all the day after.

*Theol.* I see now, you haue very well profiteth in the knowldege of God and true Religion. You haue spoken soundly, and like a man of knowldege in Gods matters. For the common sort of people think indeede, that all religion consisteth in the outward service of God, though their hearts bee far from him. To whom God may iustly say: This people draweth neare me

Mat. 15.8. with their lips, but their hearts are far from me. Of whom also God may iustly take vp all his just complaints of his people Israel and Iudah, which are so frequent in all the Prophets: to wit, That hee did abhore their sacrifices, loath-

their oblations, detest their incense, despise their new Moones disdaine their rams, lambes, and goats ; accounting them all but as mans bloud, dogs bloud, swines bloud ; and all because their hands were full of bloud ; because they executed not justice & judgement in the gate ; because they were not obedient to his wil, because their hearts were not with him ; because they vsed, or rather abused all these things as shelters for their sins. Esa.66.3.

*Phila.* The great contempt of the Ministers of the Gospel in this age, doth strongly argue the contempt of the Gospel it selfe. For a man cannot loue the Gospel, and hate the faithfull Ministers thereof. But wee see, by lamentable experience, that the most graue, godly, and learned Ministers, are had in derision of very base and vile persons. And as *Job* saith : They whose fathers I haue refused to set with þ dogs Job 30.1. of my flocks, they were the children of tooles, and the children of villaines, which were more vile than the earth. For now euery rascal dares scoufe, and scorneat the most graue and ancient Fathers and Pastors of the Church, dares flout them as they walke in the streetes, and as they ride by the high wayes. And though the holy Ghost giueth them glorious and lofty titles (as 2.Cor.5. the Stewards of Gods own house, disposers of 20. his secrets, disbursers of his treasure, keepers of Apoc.3.7. the broad seale, keepers of the keyes of heauen, 24. 2.Cor.8.2. Gods

Tit. 1.7.1.Cor.4.1Mat. 16.19.2.Cor.5.20.Apoc.3.7.24.2.Cor.8.2.

Gods Secretaries, Gods Embassadors, Angels  
 yea the very glory of Christ : and all this, to ex-  
 prese the excellency of their calling) yet these  
 vile varlets & venomous vermine of the earth,  
 dare call them proud Prelats, pild Parsons, pe-  
 tting Priests. Oh monstrous & intolerable impi-  
 ety ! Now it is come to passe, that this most sa-  
 cred function (which is glorious in the sight of  
 God and his Angels, and in it selfe most honou-  
 rable) is had in greatest contēpt of all callings.  
 For now the earth is full of rank Atheists, and  
 mocke-Gods : which scoffe at the Gospell, and  
 bleare out their tongues at all Religion. These  
 kind of fellows neuer dissemble for the matter,  
 they make no shew at all, they are no hypocrits,  
 they hide not their sins, but declare them openly  
 like Sodom. They care not if they neuer come  
 to the Church ; they are too full of it. They live  
 like brute beasts. They thinke the Scripturts  
 are but fables. They raile at the Ministers and  
 Preachers. They make shar opposition against  
 them, & are notorious mockers & past-graces.

*Theol.* Of such the Apostle S. Peter foretold  
 that in the last dayes should come mockers, and  
 such as would live after their owne lusts, &c.

Of such, a godly writer saith: *Verbum Dei  
 curè contemnitur, promissiones inanes esse credun-  
 tur, minæ pro fabulis habentur.* That is, the word  
 of God is carelessly contemned, his promises are  
 counted

counted vaine, and his threatnings fables. Of such the Poet saith :

*Hoc! viuunt homines tanquam mors nulla sequatur:*

*Aut velut infernus fabula vana foret.*

Alas! men liue as they shoulde never die :

Or as though speech of hell were a stark lie.

Now is also the time, wherein the world swarmeth with Papists and Atheists : and most men liue as if there were no God. For now religion is hated, true godlinesse despised, zeale abhorred, sinceritie scoffed at, uprightnesse losethed, Preachers contemned, Professours disdained, and almost all good men had in derision. For now wee may justly complainie with the Prophet Esa. 59.14: judgement is turned backward, and in-  
justice standeth afarre off. Truth is fallen in the streets, and equitie cannot enter. Yea, truth faileth, & he that refraineth from euill, maketh himselfe a prey. The Prophet Micha bewaileth the times, saying : The good man is perished out of the earth, and there is none righteous among men. They all lie in waite for bloud : every man hunteth his neighbour with a net. The Prophet Ieremie complaineth of the same euill in his time ; namely, that the people were come to bee past shame in sinning : Were they Ier.8.12. ashamed ( saith hee ) when they had committed abomination ? Nay, they were not ashamed, neither could they have any shame. This is a  
Mich.7.26

Ituely picture and a very counterpane of  
time : for now wee haue put on a brow of brass.  
Wee are become impudent in shme. Wee can  
blush, wee cannot bee ashamed. Wee are almo  
past shame and past grace. O Lord what will  
this geere grow to in the end !

*Phil.* We may iustly feare some great iudge  
ment of God to be neere vnto vs : yea, euentu  
hang ouer our heads. For the Lord will never  
leauue the contempt of his Gospel & his min  
istry vnpunished.

*Theol.* You haue spoken a truthe. And we  
haue heard before how the old wold was pla  
gued for it. And wee reade how grieuously the  
Iewes were afflicted by the Romans for this  
sin : as our Lord Jesus did plainly foretell. We  
read also, that after the Lord had broached the  
Gospel himselfe, and spread it abroade by his  
Apoc.6.2. apostles, conquering the wold thereby ( which  
thing was signified by the white horse, his ri  
ver, his bove, and his crowne ) and yet shortly  
after, saw that the same began to be contemned  
in the wold, and made light of ; then hee did in  
most fearefull manner plague the earth with  
warres, bloud-sheddings, tumults, dearth, fa  
mine, and pestilence : which are all signified by  
the red horse, the blacke horse, and the pale horse  
which did appeare at the opening of the second,  
third, and fourth seale. So likewise vndoubted  
ly,

By GOD will severely punish all iniurie,  
wrongs and contempnes done to his faithfull  
Ambassadors; as appeareth, Apoc. 11.5. where  
it is set down, That if any would hurt the two  
witnesses with their two olives, and two can-  
dlestickes, ( whereby is signified the faithfull  
Preachers of the Gospell, with all their spi-  
rituall treasures and heavenly light ) fire should  
proceed out of their mouthes, and devour their  
aduersaries; that is, the fire of Gods wrath  
should consume all that had oppressed them, ei-  
ther by mockes, flouts, railings, slanders,  
imprisonment, or any other kind of indignitie.  
Of this wee haue a plain example or two in the  
Scripture. First wee read how fire came down  
from Heauen, and consumed the contemptuous  
Captaine and his sly, at the threatening and  
calling for of Elijah. Secondly, how two Beares  
came out of the forest, and tare in peeces two and  
fortie yonkers which mocked Elisha the Pro-  
phet of God, calling him bald-head, bald-pate.  
So then by these examples it is manifest, that  
howsoeuer the Lord may wink at these things  
for a time, and make as though hee saw them  
not, yet the time will come; when hee will  
raine fire and brimstone vpon all the scoffers  
of his faithfull Ministers, and condemners of his  
Gospel. All this is plainly declared in the first  
chapter of the Proverbes of Salomon: where-

2. King. 1.

10.

3. King. 1.

23.

is shewed how the Wisedome of God, euен Jesus Christ the highest wisedome, doth cry aloue all abroad in the world, and manifest himselfe in the open streets; but yet is contemned of wicked worldlings, and scouling fooles. Therefor, saith Christ, Because I haue called, & ye re-

Pro. I.24. fused, I haue stretched out my hand, but none would regard: ye haue hated knowledge, and despised all my counsell; therefore I will laugh at your destruction, & mocke when your feare commeth vpon you, like a sudden desolation, & your destruction, like a whirle-wind. Then shall they call vpon me, but I will not answer; they shall seeke me early, but they shall not find mee. Here then wee see his terrible wrath and vengeance, threatned from heauen, against all prophane contemners of Christ and his euerlasting Gospel, or any of the faithfull publishers and proclaimers thereof. Behold therefore, ye despisers, and wonder: consider well what will become of you in the end. Doe not thinke, that the most iust God will awayes put it vp at your hands, that yee should so manifestlie contemne both his Word and the most zealous Preachers and Professors thereof. No, no: assure your selues, hee will bee even with you at last. Hee will smite you both sideling and overthwart: hee will dogge you and pursue you with his judgements, and never leaue following the

chase with you till hee haue destroyed you, and consumed you from off the face of the earth. For remember, I pray you, what hee saith in Deuteronomie: If I whet my glittering sword, and mine hand take hold of iudgement, I will execute vengeance on mine enemies, and I will reward them that hate mee: I will make mine arrowes drunke with bloud, and my fword shall eate the flesh of mine aduersaries. Deu. 32. 41, 42.

*Phil.* Truly Syr, wee may iustly feare, that for our great contempt of the Gospel, and generall coldnes, both in the profession and practice thereof, God will take it from vs, & giue it to a people that will bring foorth the fruite thereof.

*Theol.* Wee may well feare indeede, less for our sins, especially our loathing of the heavenly Manna, the Lord remoue our candlestick, take away our siluer trumpets, let vs no more heare the sweet bells of Aaron, cause all vision to faile, & our Sabbaths to cease, and bring vpon vs that most grievous and soze famine of not hearing the word of the Lord, spoken of by Amos the Prophet. Then shall our Halcion dayes and golden yeares, bee turned into weeping, mourning and lamentation. God for his infinite mercie sake turne it away from vs. Amos 8.

*Phil.* Amen, Amen: and let vs all pray earnestly night and day, that those fearefull iudge-

ments may according to Gods infinite mercy be held backe, which our sinnes doe continually cry for : and that his most glorious Gospel may be continued to vs and our posterity, even yet with greater successe.

*Afuer.* No doubt it is a very great sinne to despise the word of God : and I thinke there is none so bad that will doe it. For wee ought to loue Gods word : God forbid else. Hee that loueth not Gods word, it is pitty hee liueth.

*Theol.* These are but words of course : It is an easie matter to speake good words. And verie many will say as you say : but both you and they , in your practice, doe plainly shew, that you make no reckoning of it: you esteeme it no more than a dish-clout. I thinke , if the matter were well tryed , you haue scant a Bible in your house . But though you haue one, it is manifest that you seldomre reade therein , with any care or conscience , and as seldomre heare the Word preached. How else could you bee so ignorant as you are?

*Afuer.* I grant that I and some others are somewhat negligent in the hearing and reading of the word of God : but you cannot say therefore wee doe contemne it.

*Theol.* Yes verily. Your continuall negligence and carelessness doeth argue a plaine contempt. Sure it is , you haue no appetite nor stomache

Fromeack to the holy word of God. You had rather doe any thing, than either reade or meditate in it : it is irksome vnto you : you reade not two chapters in a weeke. All holy exercises of religion are most bitter and tedious vnto you : they are as vineger to your teeth, and smoke to your eyes. The immoderate loue of this world, and of vanitie, hath took away your appetite from all heavenly things. And whereas you shun it off with negligence, as though that would excuse you ; the Apostle hits you home, when hee saith : How shall we escape, if we neglect so great salvation? Heb. 2.3. Mark, that hee saith, If we negle<sup>c</sup>t.

*Antil.* Belike you think men haue nothing else to doe, but reade the Scriptures, and heare Sermons.

*Theol.* I do not say so : I do not say you should doe nothing else. For God doth allow you, with a god conscience, and in his seare, to follow the workes of your calling , as hath been said before. But this I condemne in you and many others, that you will give no time to private praiers, reading and meditation in Gods word ; neither morning nor euening ; neither before your businesse, nor after. And although you haue often vacant time enough , yet you will rather bestowe it in vanitie, and idle prattling , and gossiping , than in any good exercise of Religion, Which doeth plainly shewe, that you nei-

ther delight in holy things , neither is there any  
true feare of God before your eyes

*Ansil.* I tell you plainly, wee must tend our  
busyness; we may go begge else : we cannot live  
by the Scriptures. If we follow Sermons, we  
shall never thriue. What, do you thinke every  
man is bound to reade the Scriptures? Haue we  
not our ffe wits ? Doe we not know what we  
haue to doe ? you would make fooles of vs be-  
like. But we are neither drunk nor mad.

*Theol.* That every man ( of what condition  
soever ) is bound in conscience to heare and  
reade the word of God, hath been shewed , and  
prooved in the beginning of our conference : but  
as for your ffe wits, they will not serue you  
turne in these matters, though you had fifteen  
wits. For all the wit, reason, and understand-  
ing of naturall men, in Gods matters, is but  
blindnesse and meere foolishnesse. The Apostle  
saith, That the wisdome of the most wise in the  
world, is not onely foolishnesse with God; but  
indeede very enimie against God. And again,  
hee saith, That the naturall man ( with all his ffe  
wits ) understandeth not the things of the Spi-  
rit of God, because they are spirittually discer-  
ned. Most prudently to this point speaketh E-  
ihu , saying: There is a spirit in man ; but the  
inspiration of the Almighty giueth understand-  
ing.

1. Cor. 3.

19.

Rom. 8.7.

1. Cor. 2.

34.

Job 32.2.

*Ansil.*

*Antil.* I vnderstand not these Scriptures which you doe alledge : they doe not linke into my head.

*Theol.* I thinke so indeede. For the holy Ghost saith : Wisdome is too high for a foole.

Pro. 24.7.

*Antil.* What doe you call me foole ? I am no more foole than your selfe.

*Theol.* I call you not foole : but I tell you what the Scripture saith ; which calleth all men ( though otherwise never so wise, politike, and learned ) very foools, till they be truely enlightened and inwardly sanctified by the Spirit of God : as appeareth, Tit. 3. 3. Where the Apostle affirmeth, that both Titus and himselfe, before they received the illuminating Spirit of Gods grace, were very fooles, without wit, and without all sense in Gods matters.

*Pbil.* I pray you good Master *Theologus*, let him alone ; For he will never haue done cauiling. I see he is a notable cauiller. Let vs therefore proceed to speake of the fist signe of Condemnation, which is swearing.

*Theol.* It may well indeed bee called a signe of condemnation. For I thinks it more than a signe ; it is indeed an evident demonstration of a Reprobate. For I never wist any man truely fearing God in his heart, that was an usuall and a common sweare.

*Phil.* I am flat of your minde for that. For it can

cannot bee, that the true feare of God and ordinary swearing should dwell together in one man; sith swearing is a thing forbidden by flat Statute: And God addeth a sore threat to his Law, That he will not hold him guiltlesse that takes his Name in vaine; but will most sharply and severely punish that man.

*Theol.* You say true. And God saith moreover, that if we doe not fear and dread his gloriouſ and fearfull Name Ichouah, hee will make our plagues wonderfull. Hee saith also by his Prophet Malachie, that he will be as a swift witness against swearers. The Prophet Zacharie saith, that the flying book of Gods curse and vengeance shall enter into the house of the Swearer, and he shall bee cut off.

Therefore let all swearers take heed, and look to themselves in time: for wee see there is a rod in pisse laid vp in store for them.

*Phil.* These threatenings being so great and grievous, and that from the God of Heaven himself, a man would think, should cause mens hearts to quake and tremble, and make them afraid to rap out such oaths as they doe; if they were not altogether hardened, past feeling, and past grace.

*Theol.* True indeed. But yet wee see by lamentable exerience, how men are given over both to swear and forswear. For at this day

Deu. 28.  
53.  
Mal. 3.5.  
Zach. 5.  
24.

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here is no sinne more commone amongst vs than swearing: for, many there be, which can-  
not speake tenne words, but one shall bee an  
oath. And numbers have got such a wicked  
custom of swearing, that they can by no  
meanes leaue it; no more than a Black-moor  
can change his skinne, or a Leopard his spots:  
for it is made naturall vnto them through  
custome, and they haue got the habite of it. I  
doe verily thinke, if it were high treason to  
swear, yet some could not leaue swearing.  
And sure I am (as light as wee make of it) that  
it is high treason against the Crowne of hea-  
uen: yea, it is a sinne immediately against  
God, eu'en against his owne person: and there-  
fore hee hath forbidden it in the first Table of his  
Law.

*Phil.* Questionlesse this vice of swearing  
is, of all other sinnes, most rife in this Land.  
For you shall heare little boyes and children  
in the streets rappe out oaths in most fearefull  
manner. It would make a mans heart quake  
to heare them. Wee may thinke, they haue  
sucked them out of their mothers breasts: but  
sure wee are, they haue learned them from the  
evill example of their parents. And now adayes  
we cannot almost talk with a man, but (in or-  
dinary speech) hee will belch out one oath or  
another.

*Theol.*

*Theol.* I will tell you a strange thing, an  
with great griefe I speake it: I doe verily thin  
there are sworne in this land an hundred thousand  
oathes every day in the yeare.

*Phil.* No doubt Syr, you are within com  
passee. For now almost so many men, so many  
oaths; excepting some few in comparison.  
Nay, I know diuers, of mine owne experiance,  
which if they may be kept in talke, will swear  
euery day in the yeare an hundred oaths for  
their parts.

*Theol.* Oh what a lamentable thing is it! we  
may well take vp the old complaint of the Pro  
phet Ieremie, who saith, that in his time, The  
land did mourne because of oathes. And we  
may well wonder, that the land sinketh not be  
cause of oathes. For if God were not a God of  
infinite patience, how could hee endure his most  
sacred and gloriouſ name to bee ſo many thou  
ſand times blaſphemed in one day, and that by  
ſuch miserable wretches as we be!

*Phil.* We may indeede admire and wonder  
at the patience and long ſuffering of God, that  
hee ſpareth vs ſo long, and giueth vs ſo large  
a time of repentance. But ſure it is, that the  
Prophet faſhioneth: That howſoever the Lord is  
Nah. 1.3. ſlow to anger, yet hee is great in power, and  
will not surely cleare the wicked. Though hee  
may winke at their monſtrous oathes for a  
time,

time, yet he forgetteth them neuer a whit, but scoreth them vp, and registreth them in his booke of accounts : so as they stand in record against them. And when the great day of reckoning shall come, he will set them all in order before them, and lay them to their charge.

Let not the wicked swearers & blasphemers therfore think that they shal alwaies scape scot-free, because God letteth them alone a while, and deferreth their punishment. For the longer God deferreth, the more terrible wil his strokes bee when they come. The longer an arrow is held in the bow, the stronger will bee the shot when it commeth forth. Though God have leaden feete ; and commeth slowly to execute wrath, yet hath he an iron hand, and will strike deadly when hee commeth. Though God giueth the wicked security for a time ( faith *Job* ) *Job 24.23*, yet his eyes are fixed vpon all their wayes. And in another place he saith : The wicked are reserved vnto the day of destruction , and they shall bee brought forth vnto the day of wrath. So then , the holy man *Job* plainly affirmeth, that the state and condition of all the rich and wealthie worldlings, is as the condition of an Ox, that is fatted vp against the day of slaughter. For in the same Chapter hee saith : They *Job.31*. spend their dayes in wealth, and suddenly goe downe to hell. But now, I pray you, nominate the

the oaths which are so rife and common ;  
mongst vs.

*Theol.* There bee sixe oathes, which are (of al  
other) most rife and common in every mans  
mouth ; and they be these :

By my faith.

By my troth.

By our Lady.

By S. Mary.

By God.

As God shall judge me.

Six com-  
mon  
oaths.

For you cannot lightly talke with a man, but  
hee will flinch out some of these in his ordinary  
speech.

*Asun.* Doe you count it so great a mat-  
ter , for a man to sweare by his faith , or his  
troth ?

*Theol.* Yes indeed do I . For our faith and  
our troth are the most precions Jewells we  
have . Shall wee then lay them to gage for every  
word wee speake ? If sheweth we are of small  
credit ; nay , very bankruptes . For who but  
bankrupt will lay the best Jewell in his hond  
to pledge for every small trifle ?

*Asun.* I know a man that will never swear  
but by Cock or Py , or Mouse-foot . I hope you  
will not say these be oathes . For he is as honest  
a man as euer brake bread . You shall not hear  
an oath come out of his mouth .

*Topl.*

Theol. I doe not thinke hee is so honest a man as you make him. For it is no small sinne to sweare by creatures. The Lord sayth by his Prophet Jeremy : They haue forsaken mee, and Ier.5.7. sworne by them that are no Gods. So then to sweare by creatures, is to forsake God : and I trow you will not say, hee is an honest man which forsaketh God.

Amen. I doe not beleue, that to sweare by small things, is a forsaking of God.

Theol. You, and such as you are, will beleue no more of the word God, than will stand with your fantasie. But whatsoeuer you beleue, or beleue not, the Word of God standeth sure : and no iot of it shall ever bee pronounced false. But this I will say vnto you, because you thinke it so small a matter to sweare by creatures, That the more base and vile the thing is which you sweare by, the greater is the oath ; because you ascribe that vnto a base creature, which is onely proper to God : namely, to know our hearts, and bee a discerner of secret things. For whatsoeuer a man sweareth by, hee calleth it as a witnessesse vnto his conscience, that hee speaketh the truth, and lyeth not : which thing onely belongeth unto God. And therefore in swearing by creatures, wee doe robbe God of his honour. Therefore to sweare by the cross of the money, or by bread, or by mouse-foote, or the

the fire, which they call Gods Angell, or any such like, is a robbing of God of his honour, and a ascribing of that to the creature, which is proper only to the Creator.

*A sun.* What say you then to them which sweare by the Masse, and by the Rood?

*Theol.* Their sinne is as great as the other. For it is an hatious thing to sweare by Idols, as S. Marie, our Lady, by the Masse, by the Amos. 8.4 Rood, &c. The Prophet Amos saith: They that sweare by the sinne of Samaria; and that say, Thy God, O Dan, liueth: euen they shall fall, and neuer rise vp againe. To sweare by the sinne of Samaria, is to sweare by idols: for Samaria was full of idols.

Zeph. 1.5. Moreover, the Lord threatneth by the Prophet Zephanie, That hee will cut off them that sweare by the Lord, and by Malcham, or by their King. For the idolaters called their god Molech, their King.

*A sun.* Seeing you condemne both swearing by creatures, and swearing by idols; what then must we sweare by? You would haue vs swear by nothing belike.

*Theol.* In our ordinary communication we must not swear at all, either by one thing or by other: but ( as our Lord teacheth us ) our communication must bee Yea, yea: Nay, nay: For whatsoever is more than these, cometh of eu-

And S. James saith : Before all things , my bre-  
thren, sweare not : neither by heaven , nor by  
earth, nor by any other oath : but let your Yea  
bee Yea, and your Nay Nay , lest you fall into  
condemnation . Iam. 5. 12

*Antil.* It seemeth youare an Anabaptist. You  
condemne all swearing, you wil lhaue no swea-  
ring at all.

*Theol.* Not so: for though I condemne swea-  
ring by creatures, swearing by idols , and vain  
swearing : yet I doe allow of swearing before a  
magistrate, and priuately also, in matters of weight  
and importance , for the further bolting out the  
truth.

This is warranted from Gods owne mouth,  
where he saith : Thou shalt sweare, The Lord Ier. 5.  
liveth in truth, in iudgement, and in righteous-  
nesse. And in these cases onely the name of God  
is to bee sworne by : as it is written : Thou shalt  
feare the Lord thy God , and thou shalt serue Deut. 10.  
20.  
him, and shalt cleave vnto him, & shalt sweare  
by his name.

*A sun.* May wee not sweare by God in our  
common talke ?

*Theol.* At no hand. For that is to take that  
name of God in vaine, which you know is for-  
bidden.

And one of the wise Heathen could say thus :  
When an oath is layed vpon thee, vndertake it

Isoctr.ad  
Dem.

Phocilid.

for two causes: either to deliuer thy selfe from some grievous crime and accusation, or else to preserue thy friends from danger. So then that Heathen man in common talke will not allow any oath, much lesse to sweare by God. Another saith: Auoid an oath, though thou sweare truly. So then wee see vaine swearing condemned even by Heathen.

*Asun.* Yea, but for all that, we must sweare; men will not beleue vs else.

*Phil.* Neither yet will they beleene you any whit the more for your swearing. For it doth manifestly appeare, that thousands make no conscience at all of it. They make no more conscience of it, than of cracking of nuts: and therefore what wise man will beleene them, though they sweare never so much? But if you would make conscience alwaies to speake the truth, from your heart, without any oaths at all, you should bee better beleeneed of all honest and wise men, than otherwise with a thousand oathes.

*Antil.* It is the custome to sweare.

*Theol.* But a wicked and diuelish custome.

*Antil.* I hope, Sir, wee may sweare, as long as we sweare truly, and sweare by nothing but that which is good.

*Theol.* It hath beene answered before, That in vaine matters you may not sweare at all.

*Antil.*

*Antil.* As long as we do no worse than that, I hope God will hold vs excused.

*Theol.* God will not hold you excused, when you breake his commandements, and continue to doing.

*Antil.* What say you then to them, that sweare wounds and bloud, and such like, in a brauery ; thinking that it setteth out their speech very well ?

*Theol.* Hell gapeth for them. And they shall know one day what it is to blasphemē God.

*Antil.* What may wee thinke of such as sweare by Gods life, Gods soule, Gods body, Gods heart ?

*Theol.* That their case is most wofull and dangerous ; and I quake at the naming of them. They are most horriblie, monstrous, and outrageous blasphemies : enough to make the stones in the street to cracke, and the clouds to fall vpon our heads. And wee may thinke, that all the diuels in hell are in a readinesse, to carrie such blasphemous villaines headlong into that lake, which burneth with fire and brimstone for ever.

*Antil.* Doe you finde in Scriptures, that God will so seuerely punish swearers ?

*Theol.* Yes verily. For, besides that which hath beene spoken before, wee have diuers other examples : First of Senacherib, the King of

Ashur, who for his outrageous blasphemies against the God of heaven, was in most fearefull and tragicall manner slaine by his owne sonnes, Adramelech and Sharezer ; and that in the Temple , when hee was worshipping his Idoll god, Nisroch. And yet behold a more fearefull example of Gods wrath against blasphemers :

Wee reade, that an hundred thousand of the Aramites were staine by the Israelites in one day, for blaspheming of God : and seauen and twenty thousand being left , and flying into the city of Apheck for refuge, were all slaine by the fall of an huge great wall. What should I here speake how the seuen sonnes of Saul, the King of Israel , were hanged vp before the Lord in mount Gibeah, for the breach of the oath made to the Gibeonites, long before ? In these examples wee may plainly see , that the just God even in this life , sometimes will bee revenged of blasphemers and oath-breakers. And therefore the very heathen in all ages haue beene very carefull for the performing of oaths : as Pharaoh King of Egypt willed Ioseph to go vp into the land of Canaan , to bury his Father , according to his oath made to his Father.

*Phil.* Methinketh these so terrible and fearfull examples of Gods vengeance against swearers, & blasphemers, should strike some terror into

2.Kin. 19.

37.

1.Kin. 20.

29.

2.Sam. 21.

into the hearts of our blasphemers,

*Theol.* One shoulde thinke so indeede, if any thing could doe it. But alas, they are so harde ned in it, and in all other sinnes, that nothing can moone them: except peraduenture there were a Law made, that every sweare and blasphemer shoulde hold his hand a quarter of an houre in boiling lead. This, or some such like severer law, might peraduenture curbe them a little, and make them bite in their othes. But otherwise they will never feare any thing, till they bee in hell fire, when it will bee too late to repent.

*Phil.* What may be the cause of this so often and great swearing? for surely it is no inher ent and inbred sinne in our nature, as some of the other sinnes be.

*Theol.* So verily. But these three I judge to bee the cause of it.

Custome.

Want of admonition.

Want of punishment.

*Phil.* What then are the remedies of it?

*Theol.* The remedies are these:

Disuse,

Prayer,

Friendly admonition.

Some sharpe Law.

*Phil.* Well Sir, now we haue heard enough.

of swearing, I pray you proceede to the next  
signe of damnation, which is lying.

*Theol.* Swearing and lying bee of very man  
kynred. For hee that is a common swearer,  
for the most part, a common lyer also : For he  
that maketh no conscience of swearing, wil  
make no conscience of lying. And as the Lord  
hateth the one, so also hee hateth the other. As  
as he pouisheth the one, so will hee punish the  
ther. Therefore Salomon saith : Lying lips are

Pro. 12. 23

an abomination vnto the Lord. Saint John

Apoc. 21.

saith : Without shall bee dogges, enchanters,  
whore-mongers, murtherers, and whosoever  
loueth or maketh lies. Againe the same holy  
man of God saith, that liars shall haue their part

Apoc. 21.  
8.

and portion in the lake which burneth with  
fire and brimstone : which is the second death.

*Phil.* These Scriptures which you alledge,  
doe manifestly declare, that God abhorreth ly-  
ers, and hath reserued great torments for them.  
Therefore the princely Prophet *David* saith,

Psal. 101.

that he would banish all liers out of his house.

7.

He that telleth lies (saith he) shall not remaine  
in my sight. A lying tongue is one of the six

Pro. 6. 16.

things which God doth hate, and his soule ab-  
horre. Yet for all this, we see by lamentable ex-

37.

perience, how many haue euuen taught their  
tongues to lye (as the Prophet saith) and there  
is no truth in their lips. This vice is almost as

Ier. 9.

common

common as swearing. For it is hard to find a man that will speake the truth, the whole truth, and nothing but the truth from his heart, in simplicity and plainnesse, at all times, in all places, and amongst all persons, without all glozing or dissembling, either for feare, gain, flattery, men-pleasing, hiding of faults, or any sinister respect whatsoeuer. Where, I say, is this man to bee found? I would faine see him. I would faine looke vpon such a man: it would doe my heart good to behold him: I would reioyce to set mine eyes vpon such a man.

*Theol.* Such a man as you speake of, is hardly to bee found among the sonnes of men. They bee blacke Swannes in the earth, they bee white crowes, they bee rare birds: For there bee very few that will speake the truth from their heart: yet some such I hope there bee. But for the most part, and amongst the greater sort, lying, dissembling, and fraud, doe beare all the sway. There is no truth, no honestie, no conscience, no simplicity, no plaine dealing amongst men in these most corrupt times. Faith and truth are past cleane away. And as the kingly Prophet saith; The faithfull are failed from among the psal. 12. children of men. They speake deceitfully every one with his neighbour; flattering with their lippes, and speake with a double heart. Men now adayes studie the art of lying, flattening,

ring, fawning, glozing and dissembling : they  
haue a heart and a heart. They haue honey in  
their mouth , and gall in their heart. Their  
tongues are as soft as butter and oile ; but their  
hearts are full of bitterness, poison and worm-  
wood. They are full of outward courtesie and  
civilitie, full of Court-holy-water, when ther  
is no truthe nor plainnesse in their inward affe-  
ction. They will speake you faire, when they  
would cut your throte. They will shew you a  
good countenance, when they would eate your  
heart with Garlick. In outward shew, they  
will carry themselves plausibly, when their  
hearts are full of venome and malice. This vi-  
perous brood do but watch their times and oport-  
unitie, till they can get a man vpon the hip: and  
then they will sting him, and woake their malice  
vpon him. These fawning curs will not bark  
till they bite : they will lurke , and lie close, till  
they spy their vantage, and then they will shew  
themselves in their kinde : then they will holl  
a man , and turne him ouer the perke, if they  
can. These men are like the waters, which  
are most deepe, when they are most calme :  
like a dangerous rocke , hid vnder a calme sea,  
or , as the Heathens say, like the Syrens song,  
which is the Sailers wrack : like the Fowlers  
whistle, which is the birds death : like the hid  
bait, which is the fishes bane ; like the Par-

pies, which have Virgins faces, and Vultures  
 tallons; or like Hyena, which speaketh like a  
 friend, and denounceth like a soe; or, as the  
 Scripture saith, like Ioab, the Captaine of the <sup>1. Sam. 20</sup>  
 hoast, w<sup>t</sup> spake kindly to Amasa, another Cap- <sup>10.</sup>  
 taine, and kissed him, when presently hee grabb  
 him; or like vnto the Herodians and Pharisees  
 seruants, which came to our Lord Iesus with  
 many falowing insinuations, calling him good  
 master, and telling him that hee was the plaine  
 truth that hee taught the way of God truly,  
 hee regarded no mans person, and many good-  
 morrowes, and all this geere, when as in ve-  
 ry deede, their purpose was to entangle him in his  
 words, and to infrap him, that they might catch  
 aduantage against him, and so cut his throat,  
 and giue him pap with a hatchet. This is it whiche  
 the wise man saith: A man that flattereth his Pro. 29.5.  
 neighbour, spreadeth a net for his feete. And a-  
 gain: As siluer droisse ouer-laid vpon an ear- Pro. 29.27.  
 then pot: so are fawning lips, and an euill heart.  
 And in another place hee saith: Hee that bea- Pro. 26.  
 reth hatred, will counterfeit with his lips: but  
<sup>24.</sup> hee layeth vp deceit in his heart. When hee  
 shall shew his voyce fauourably, trust him not.  
 For there are seuen abominations in his heart:  
 Hee will couer hatred by deceit: but his malice  
 shall bee discouered in the congregatiōn. In  
 another place hee pronounceth a curse vp-  
 on

upon all these hollow-harted hypocrites, and  
meale-mouthed scatterers. For, saith hee : Vnto  
Pro.27.14 him that blesseth his friend with a loud voyce,  
betimes in the morning, rising vp earely ; a  
curse shall be imputed.

*Phil.* You haue very well described the con-  
ditions of the men of this age, which haue fa-  
ces, countenances and tonges, but no hearts ;  
which professe lying & dissembling ; which say,  
He cannot live, that cannot dissemble : which  
haue faire faces, and false hearts ; which haue  
forgotten that plaine honesty is deep policy.

*Theol.* The holy Ghost, often in the pro-  
verbs of Salomon, calleth all vngenerate men  
fooles : or, as it is in the Hebrew, men without  
hearts. Because they haue no heart to God, no  
heart to his word, no heart to his children, no  
heart to godlinesse, no heart to any thing that  
good is. They are without an honest heart, an  
upright heart, a plaine heart. They are all in  
words, nothing in deeds. They promise moun-  
taines, and performe mole-hils. They will  
speake well of religion, and practise nothing.  
They will give faire words to their friends, and  
 doe iust nothing for them.

*Phil.* The world is full of these masked  
counterfeits : and lying and dissembling did  
neuer more abound.

*Theol.* It is too true, that lying and dissem-  
bling

thing are most rife, and ouer-common vices amonst all sorte of men: but especially it doth overflow and superabound in shop-keepers and servants. For both these make a trade and occupation of it; they can doe no other but lye. It cleaueth unto them, as the naile to the boord.

*Phil.* I do certainly know some shop-keepers which (to utter their bad wares, & to blind the eyes of the simple) do trade in lying all the day long, from Sun to Sun; frō the opening of the shop and windows, to the shutting of the same. And what is their life (if customers come in at pace) but swearing, lying, dissembling, & deceiving? they will lie as fast as a dog will trot, as we say. It is a wonder that their shops and all their wares doe not fire ouer their heads, for their so common, so lewd, and so abominable lying; and that against their own knowledge, against their conscience, against God, against their neighbour, against heauen & earth, men and Angels.

*Theol.* True it is, we may maruell at the long suffering of God in this behalfe. But this is to be noted, That God doth not immediately punish all notorious sinners in this life: but reserveth thousands to the judgement of the great day. In this life hee onely calleth out some few, whom hee smiteth for the example of others, that they might feare and tremble, and learne by other mens harmes to beware.

There

Therefore, euен in this life, wee see before our  
eyes, some lyers, some drunckards, some whor-  
mongers, some swearers, some misers of the  
world, some russians, and cut-throats, stricken  
downe by the revenging hand of God. But  
whereas God smiteth one of these in this life,  
hee letteþ an hundred escape. For if hee shoulde  
punish all offenders in this life, to what pur-  
pose shoulde the iudgement to come serue? If hee  
shoulde punish none, then wee shoulde think there  
were no God, or that hee were shut vp idle in  
heauen, and would doe neither good nor evill,  
nor once meddle in the matters of the earth: as  
some Epicures haue dreamed. Therefore, to  
avoid both these extremities, God in his hea-  
venly wisdome hath thought good to meeþ with  
some, even in this world.

*Phil.* I am of this minde, That the good  
which men get by swearing, lying, and decei-  
ving, will never prosper long.

*Theol.* You are not therein deceived. For  
God will blow vpon all such kind of evill got-  
ten goods, and they shal put them in a bottome  
purse, as the Prophet saith, *Hag. 1.6.* The holy  
Ghost in the book of the Proverbs, hath many  
excellent sayings to this effect: as chapter 13.  
The riches of vanity shall be diminished: but  
hee which laboureth with the hand, shall en-  
crease them. And againe: Hee that dealeþ  
deceitfully

deceitfully, shall become poore : but the hand  
of the diligent maketh rich. In another place  
hee saith : The deceitfull man rosteth not that  
which he hath caught in hunting : that is, HEE  
shall not long enjoy or taste the prey , which hee  
hath gotten by fraude. For either one trouble  
or other will come vpon him , that hee shall not  
bee able to possesse , or take delight in the spoile.  
Therefore it is said ; The bread of deceit is  
sweet to a man : but after his mouth shall bee  
filled with grauel. That is, in the end the crafty  
person shall meet with many troubles. For ei-  
ther his conscience will vpbraid him and check  
him , or vengeance will plague him for his de-  
ceit. The feares, cares and sorrowes, which hee  
shall haue , shall bee as it were so many sharpe  
stones , to set his teeth on edge , and to bere him.  
Wherefore instead of meate , hee shall feede on  
gratiell : and instead of wheat , on pebble stones.  
Small pleasure is taken in the end in goods ill  
gotten , or livings vnlawfully come by. For the  
holy Ghost hath passed sentence vpon them , that  
they shall never prosper.

*Phil.* It sometimes falleth out , that they  
prosper for a time : but , as wee say , the third  
heire shall never enjoy them. For God will  
curse them in our posteritie: and our childrens  
children shall feele the smart of oursins. Ther-  
fore the holy man *Job* saith : The off-spring of  
tha

Pro 12.37

**Iob 27.14** the wicked shall not be satisfied with bread: for out of doubt, God will blesse that onely, which is got with a good conscience, in the works of our calling, and it shall remaine blessed to vs, & our posterity. Therefore the Spirit saith; The just man that walketh in his vprightnes, is blessed, and blessed shall his children bee after him. But God will not blesse, but curse that which is got with an euill conscience; as swearing, lyng, dissembling, deceiuing, &c.

**Jerom.** *Theol.* Some ancient writers haue spoken very prudently to this point. For one saith: *In iusta lucra breues habent voluptates: longos autem dolores:* that is, Uniust gaine hath long sorrow, and short ioy. Another sayth, *Eligas damnatur potius quam turpe lucrum: illud enim semel tantum te dolore afficit; hoc vero semper:* that is, Thou losse rather than filthy lucre. For the one will grieve thee but once, the other for ever. A third saith; *Melius est honeste pauperem esse, quam turpiter diuitem.* Hoc enim commiserationem, illud vero reprobationem ad fert. It is better to be honestly poore, than wickedly rich. For the one moueth pittie, the other reprooche. One of the wise Heathen also saith; Wee may not waxe rich vniustly; but lye of iust things, which calleth holy things.

**Bernard.**

**Enriq.  
Pheniss.**

*Phil.* Haue wee not examples in the Scriptures of such as haue beene punished for lying!

*Then*

Theol. Yes, for wee reade how the Gibeonites for their lying and dissembling, were made drudges and slaves to the Israelites. Gehezi also, <sup>Iosh.9.23.</sup> 2.King. 5. the seruant of Elisha the Prophet, for his lying and couetousnesse together, was smitten with a most grieuous leprosie. Ananias and Sapphira his wife, for their lying and dissembling, were stricken downe stark dead, by the immediate hand of God, at the rebuke of Peter. <sup>Acts 5.5.</sup>

Zophar, one of Iobs friends, speaking of these kind of men, saith: They shall sucke the gall of Aspes, and the Vipers tongue shall slay them. <sup>Iob 20.16</sup> <sup>24.</sup> They shall flie from the iron weapons, and a bow of steele shall strike them thorow.

Now then by all these examples wee may plainly see, how greatly God abhorreth lying and dissembling.

Phil. Oh therefore that wee could follow the counsell of the Apostle, who saith: Lie not one to another: sith yee haue put off the old man, with his workes. And againe: Cast away lying, and speake euery one the truth to his neighbour. The maner of speech which the Apostle vseth is very forcible, implying thus much: that we should in a kind of disdaine or detestation cast it away, and throw it from vs, as a filthy, stinking and beraied clout, hanging about a mans necke, which he doth suddenly snatch away, and hurleth into the fire <sup>Col.3.9.</sup> <sup>Eph. 4.25.</sup>

fire ; as being ashamed , that euer it should bee  
seene or known . Would to God therefore that  
we were come to such a detestation & loathing  
of lying , that we should even spattle at it , & cry  
*Fie vpon it & all that vse it ! Oh that we could  
hate it as the diuel , which is the father of it : and  
as hel fire , which is the reward of it ! O that we  
were come but so far as the heathen man , who  
saith : I hate him as the gates of hell , who hath  
one thing in his tongue , & another in his hand .*

*Antil.* Yet for all this , wee find in the Scrip-  
tures , that euen some of the godly haue bee[n]  
taken tardy in lying , and yet haue not sinned  
in so doing : as *Abraham* , *Jacob* , *Rahab* , the  
Midwiues of *Egypt* : and therefore why may  
not we do so too ?

*Theol.* I told you before , that you may not  
make the infirmities of Gods people , rules for  
you to live by . And further I answer , y<sup>e</sup> all they  
did offend in their lying . Some of them indeed , I  
grant , are commended for their loue to the churche  
and charitable affections to Gods people ; but  
none of them simply for lying : which is a thing  
condemned euen of the Heathen . For saith one of  
them ; Lying doth corrupt the life of man : and  
euery wise and godly man doth hate lying .

*Antil.* But may wee not lie , now and then  
for aduantage ?

*Theol.* No verily ; neither is there any good  
vantage

bantage to bee got that way. For when you haue made vp your accounts, all charges deducted, and all expenses defracted, your cleare gaines will be very smal. For by your wilfull and customary lying, you gaine inward griefe, and lose true joy: you gaine shorē pleasure, and lose perpetuall glory; you gaine hell, and lose heauen; you make the Diuell your friend, and God your enemy. Now then reckon your gains.

*Phil.* I pray you let vs grow towards a conclusion of this point: and shew vs briefly the chief causes of lying.

*Theol.* The chiefe causes of lying are these:

Custome.

Feare.

Couetousnesse.

The Diuell.

*Phil.* What be their remedies?

*Theol.* The remedies be these:

Disuse.

Godly boldnesse.

Contentation.

Carness prayer.

*Phil.* You haue spoken enough of this vice, to cause all such to abhorre it, and forsake it, as haue any drop of grace, or sparke of Gods feare in them: but as for them that are filthy, let them be more filthy. Now I pray you speake your judgement of the seventh signe of condemnati-

on: which is drunkennesse.

*Theol.* It is so brutish and beastly a sinne, that a man would thinke it should not need to bee spoken against: but that all reasonable men shouen abhorre it, and quake to thinke of it. For it is a most swinish thing: it maketh of a mans beast: it taketh away the heart of man from all goodnes, as witnesseth the Prophet Hosea,

Hos. 4.11. saying: Whordome, wine, and newe wine, take away their heart. For what heart, what stumcke, what appetite can whoremongers and drunkeards haue to any thing that is good; either to heare or reade the word of God, or to pray, or to meditate in the same? Alas, they are far from it, far from God, and far from all grace and goodnes. Therefore the Prophet Ieiel saith:

Iecl. 5. Awake yee drunkeards: weepe and howle yee drinkers of wine. Yea, the mighty God of heauen doth pronounce a wo against them, saying:

Ezra. 5.11. Woe vnto them that rise vp early to follow drunkennes: and to them that continue vnto night, till the wine do enflame them. Our Lord Jesus himselfe giveth vs a caueat to take heed of it: Take heede, saith he, that your hearts bee not overcome with surfetting & drunkennes, and the cares of this life; and so that day come vpon you vnawares. Thus you heare, how both Christ himselfe, and sundry of the Prophets, doe thunder downe from heauen against this

gross

Luk. 21.  
24.

grosse beastlinesse, which now aboundeth and magneth amongst the sonnes of men.

*Phil.* True indeed. But yet almost nothing wil make men leue it, for it is a most rife and ouer-comon vice. We see many, that think theselues some bodies (& as we say, no smal fooles) which yet will bee ouertaken with it, and thereby lose all their credit and reputation with al wisemen: yea, doe prooue themselues to be but swine, and brute beasts, as the holy Ghost auoucheth, saying: wine is a mocker, & strong drink is raging. Pro. 20.1. Whosoever is deceived therein, is not wise.

*Theol.* The wise king in the same booke doth most notably and fully describe vnts vs the inconveniences and mischiefs which doe accompanie drunkennesse, and follows drunkeards at the heeles. To whom (saith he) is wo? to whom Pro. 23. is alas? to whom is strife? to whom is babbling? 29. to whom are wounds without cause? to whom is the rednettle of the eies? Euen to them, that tarry long at the wine: to them that go & seeke out mixt wine. In the same chapter he saith: Be not of the number of them which are bibbers Pro. 23. of wine, or of them which glut theselues with flesh: for the drinker & the feaster shall become poore: and the sleeper shall bee clothed with rags. Moreover he saith: Their eies shall be Pro. 23. 33 hold strange women; and that they shall be like him that lieth in the middest of the Sea, and

sleepeth in the top of the Mast. In all these speches, the holy Ghost doth, in most lively manner, describe vnto vs the properties of drunkeards: euuen their staggering, their reeling, their snorting, their senselesse sensualitie. Behold then, what bre the cursed fruits and events of drunkennesse. Euuen these which follow: Woe, alas, griefe, misery, beggery, povertie, shame, lusts, strife, babbling, brawling, fighting, quarrelling, surfetting, sicknesses, diseases, sowthie sleeping, security and sensualitie. So then I conclude, That drunkennesse is a vice more beseeching an hogge, than any reasonable man. And as one saith: It is the Metropolitan citie of all the Province of vices.

*Well therefore saith the Heathen Writer:* When the wine is in, a man is as a running coach without a Coachman.

*Phil.* Let vs heare what executions have been done vpon drunkeards in former ages, that now men may learne to take heed by their examples.

*Theol.* Amnon, one of Davids vngatories children, being drunke, was slaine by his brother Absalon. Benhadad, King of Syria, being drunke, was discomfited by Ahab, King of Israel. Elah King of Israel, being drunke, was slaine by Zimri his servant, and captaine of his Chariots: who also succeeded him in the Kingdome.

Demost.  
Olinth,

1.Sa.13:  
29.

1.Kin. 20.  
20.

1.Kin. 16.  
10.

dome. Lot, beeing drunk, committed incest with his owne daughters ; and therefore was punisht <sup>Gen.19.</sup> 37. in his posterity. Thus wee see what executions haue been done, euен upon kings, for this kinde of sinne. Therefore let men learn once at last to shun vice, and imbrace vertue ; and, as the Apostle saith, to make an end of their saluation in fear and trembling. For, all our shifts and starting-holes will serue vs to no purpose in the end : but when we haue fisked hither and thither never so much, yet at the last we must be fain to be shut vp in Gods wrath.

*Ansil.* What, I pray you? do you make it so great a matter if a man be a little overtaken with drink now and then ? There is no man but he hath his faults : and the best of vs all may be amended. If neighbors meet together now and then at the Ale-house, and play a game at Maw for a pot of Ale, meaning no hurt ; I take it to be good fellowship, and a good means to encrease loue amongst neighbours ; and not so hainous a thing as you make it.

*Theol.* I see, you would fain make fair wea-  
ther of it , and smooth ouer the matter with sweet words ; as though there were no such great euill in it. But howsooner you mince it, and blanch it ouer, yet the Apostle saith flatly, that Drunkards shall not inherit the kingdom <sup>1. Cor.6.</sup> of God. I think, this one Sentence is enough

so amaze and strike through the hearts of all  
drunkeards in the world: for it is as much inef-  
fect, as if the Apostle had said, All drunkeards are  
notorious reprobates and hell-hounds, bands  
of satan, and denoted to perpetnall destruction  
and damnation.

But you say you mean no hurt. I answer,  
Whatsoever you mean, your actions are naught,  
and your fellowship as bad. For, what good mea-  
ning can you have, or what good fellowship call  
you it, for poor labouring men, artificers, and  
such like, to sit idle all the day=long in Taverns  
and Ale=houses, mis=spending their time and  
their money in gaming, rioting, swearing, stir-  
ring, swilling, bezeling, bibbing, brauling and  
brabbling? There is no true fellowship in it: it  
is mere impiety, if wee may call it impiety, for  
poore men to live idly, dissolutely, neglecting  
their callings, while their poor wives and children  
sit crying at home for bread, beeing readie to  
starue, to begge, or to steal. I pray you speake  
your conscience, what good fellowship is there  
in this?

*Antil.* Yet for all that, there bee some which  
abstaine from Ale-houses, and yet are as bad as  
any other. For they will back-bite and slander  
their neighbours: they will do them a shrewd  
turne, as soon as any other: they are enuious,  
they censure vs, and disdain our company.

we think our selues as good as they, for all their shewes of holinesse.

*Theol.* You speake more than you knowe, or can iustifie, against some better than your selfe. But, if it were so, you shold not iustifie one sin by another ; a lesser by a greater : which is to no purpose.

*Antil.* Will you then condemne all good fellowshipes ?

*Theol.* No, no : I doo greatly allewe godly and Christian fellowshippe ; and acknowledge it to bee one of the chiefeſt comforts wee haue in the world. I knowe, wee are commandēd to loue brotherly fellowship. But as for your <sup>1. Per. 1.</sup> <sup>11.</sup> pot-companionshippe, I hate it, and abhorre it.

for it is written, *Hee that followeth the Pro. 28. idle, shall bee filled with pouerty.* And again, <sup>19.</sup> *Hee that keepeth company with banquetters, Pro. 23.7. Pro. 28. shameth his father.* And in another place, *Hee* <sup>17.</sup> *that loueth pastime, shall bee a poor man : and hee that loueth Wine and Oyle, shall not bee rich.*

*Phil.* Good Master *Theologus*, talk no more with him: but let vs draw neare to the winding vp of this matter ; and tell vs, in a word, which be the chief causes of drunkennesse.

*Theol.* The causes are these ;

All company.

Ale-houses.

Causes of  
drunken-  
nesse.

**Idlenesse.**

A wicked humor.

**Phila.** Which be the true remedies?

**Theol.** The remedies are these:

Avoiding of ill company.

Shunning of Ale-houses,

Labour in our callings,

A good course of life.

**Phila.** Well Syr, you haue waded far enough in this point: Let vs now come to the eighth signe of condemnation: which is Idlenesse.

**Theol.** Concerning Idlenesse, this I say briefly; That it is the mother of all vice, and the stepdame of all vertue: yea, it is the very bedame of all enormities: It is the mother of whoordome, the mother of pride, the mother of theft, the mother of drunkennesse, the mother of ignorance, the mother of errore, the mother of poverty, the mother of slandering and backbiting, prattling and gossiping, brawling, scolding, quarreling: and what not? Idlenesse was one of the principall sinnes of Sodome, as the Prophet Ezechiel testifieth, saying; Pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters. Salomon is very plentifull in this matter: For saith he, The sluggard lusteth, & hath nought. And againe: The sluggard is wiser in his owne conceit, than seven men that can giue a sensible reason: the

Remedies  
for drun-  
kennesse.

Ezek. 16.

49.

Pro. 13.4.

Pro. 26.

16.

is he taketh himselfe the wisest of many, because  
he spareth his body; when others take pains: hee  
saith; Yet a little sleep, yet a little slumber, yet a Pro.24.  
little foulding of the hands: and his pouertie 33.  
commeth like a traueller: that is, vnwares;  
and his necessity, like an armed man: that is,  
strongly. Then he fouldeth his hands together,  
and eateth his owne flesh. For hee hideth his  
hand in his bosom: and it grieveth him to put  
it to his mouth again. Eccles.4.5  
Pro.26. 15.

In another place the holy Ghost saith, The  
slothfull man will not plough because of win-  
ter: therefore he shall beg in Summer, and haue  
nothing.

Againe: The slothfull man is brother to him Pro.9.13.  
that is a great waster.

Moreover, it is said, that The sluggard turns Pro.26.  
himselfe vpon his bed, as the door doth vpon  
the hinges. 14.

That is, hee keepeth his bed as if hee were fa-  
stened to it.

And, because the Spirit will abound in this  
point, it is further written of the slothfull man,  
that hee saith, An huge Lyon is in the way: I Pro.26.13  
shall bee slaine in the streets; that is, when any  
good matter is in hand (as preaching, pray-  
ing, reading, giving to the poore, &c.) then hee  
vateth back, hee shrinketh into the shell, ha-  
findeth one let or other, one excuse or other,

Then

Then , profit and pleasure , businesse and busi-  
nesse , matters at home , and matters abroad  
companie , and a thousand occasions , will lie in  
his way , as so many Lions , to let and hinder  
him . So then wee see how lively and plentifully  
the holy Scriptures doe paint out the lazie lab-  
bers of this world , and sonnes of idlenesse : which  
are as hardly drawn to any good thing , as a Bear  
to the stake . As for the duties of religion , they  
go as lively and as cheerfully about them , as i  
these goeth vp the ladder to bee executed for his  
theft .

*Phil.* I doe plainly see ; that this sinne  
of Idlenesse is a very grosse Euill , and the root  
of many vices : yet for all that , there bee a great  
number which think they were borne to live  
idlely ; as many young Gentlemen , and such  
like : which imagine they came into the world  
for no other purpose but to hunt and hawk ,  
card and dice , riot and reuel ; and so spend their  
daies in pleasure and vanity . Again , there bee  
many lazie lozels and luskish youths , both in  
Townes and Villages , which doe nothing all  
the day long but walke in the streets , sitte vp  
on the stalles , and frequent Tauernes and Ale-  
houses . Many rich citizens , especially women ,  
do ordinarily lie in bed till nine of the clock ,  
and then forsooth rise , and make themselves  
ready to goe to dinner . And after they haue  
well

well dined , they spend the rest of the day , and a good part of the night also , in playing , prattling , babbling , cackling , prating and gossiping . Fie on this idle life . Many profane Serving-men also do falsely suppose , that they were born onely to game , riot , sweare , whore , ruffle it and roist it out , and to spend their time in meere idlenesse . But of all these well said the Heathen Philosopher , *Illos pariter indignantur & dy & homines , quisquis otiosus :* Both God and men doe hate the idle person .

Aristotle.

*Theol.* It is a lamentable thing , To see so many men and women to live so idly , and so unprofitably as they doe . For alas , there bee too many which follow no honest calling , live to no vse ; no body is the better for them . They doe no good , neither to the Church nor Commonwealth . They are like drone-bees : they are unprofitable burthens of the earth . God hath no vse of them ; the Church no good ; the Commonwealth , no benefit ; their neighbours , no profit ; the poore , no relief . They imagine they came into the world to doe nothing but eat , and drinke , and sleepe , and rise vp to play . They thinke , they shoule spend their time in dicing and dancing , in whoredome and brauery , in gluttonie and belly-cheer , in masting themselves like Hogges of Epicurus Heard , in pampering their paunches , and  
cram-

Job 21.  
21.  
Job 15.  
27.

Job 11.

eramming their bellies : in fatting themselves like Boares in a Franke, till they bee well bratned ; and (as Job saith) till their bones runne full of marrow , their faces strout with fatnes, and they haue collops in their flank. Oh what a beastly life is this ! Fie vpon it, fie vpon it. It is more meet for Epicures, than Christians ; for swine, than for men ; for Sardanapalus, and Heliogabalus, and such like belly-gods , than for the professors of the Gospel. But, of all such, Job saith enough, They spend their daies in pleasure, and suddenly go down to hell.

*Phil.* But may it not be allowed vnto Lords and Ladies, Gentlemen & Gentlewomen, and other great ones, to liue idlely , sith they have wherewith to maintain it ?

*Theol.* God doth allow none to liue idlely : but all, great and small, are to bee employed one way or other : either for the benefite of the Church or Common-wealth ; or for the good government of their owne households ; or for the good of townes and parishes, and those among them whom they doe conuerse ; or for the succour and reliese of the poore ; or for the furtherance of the Gospel, and the maintenance of the Ministry ; or for one good use or other. To these ends, our wits, our learning, our reading, our skill, our policie, our wealth, our health, our wisdome, and

and authoritie , are to bee referred : knowing this, that one day wee shall come to give an account of our Bailywick , and to bee reckoned withall for the employments of our Talents.

For this cause Job saith, that Man is borne to Iob 5.7.  
trauell. as the sparkes flic vpward. And God hath laid this vpon Adam and all his posteritie; In the sweat of thy browes thou shalt eat thy bread. Gen.3. Some doe set downe foure causes why every man should labour diligently in his calling.

First, to bear the yoke laid vpon all mankind, by the Lord.

Secondly, to gette the necessaries of this life.

Thirdly, to lise unto the profit of humane society.

Lastly , to avoid euill thoughts and actis.

Saint Paul findeth great fault with some in the Church of Thessalonica, because they wal- ked inordinately , that is , idly , and out of a lawfull calling ; and therefore concluded, That such as would not labour , should not eat. So then wee doe plainly see, that God alloweth idle- nesse in none . For when wee are idle (as hath been shewed before) wee lie open to the diuell and his temptations : and he gets within vs, and pre- valleth against vs. While David tarried idly at

at home in the beginning of the yere, wher  
Kings vled to goe forth to the battail, hee was  
scorne ouertaken with those two foule sinnes,  
adultery & man-slaughter. So long as Sampson  
warred with the Philistines, hee could never be  
taken or overcome: but after hee gave himselfe  
to idlenesse and pleasure, hee not onely commis-  
tered fornication with the strumpet Dalilah, but  
also was taken of his enemies, and his eyes mi-  
serably pulled out. These examples doe shew  
what a dangerous sinne idlenesse is. Wherefore  
the holy Ghost sends vs to schole, to the little  
creature, the Ant, to learne of her both to avoid  
idlenesse, and also to vs wisedome and pru-  
dence in our actions. Goe to the pismire, O slug-  
gard, behold her wayes, and bee wise. For shee,  
hauing no guide, taske-master, nor ruler, pre-  
pareth her meat in the Summer, and gathereth  
her food in haruest. And in good sooth it is won-  
derfull to obserue, what infinite paines, and  
vnwearied labour, this silly creature taketh in  
Summer, that shee may bee well provided for  
against Winter. Let vs therefore learne wise-  
dome from her example: and let vs set be-  
fore our eyes the looking glasse of all creatures.  
Let vs consider how the birds fite, the fishes  
swim, the wormes creepe, the heauens turne,  
the elements moue, the sea ebbeth and floweth  
vncessantly: yea the earth it selfe, which is to

most heauie and unwieldy creature of all other, yet never ceaseth his working, bringing forth his burden in Summer, and labouring inwardly all the Winter, in concocting, and digesting his nourishment for the next Spzng. Thus wee see how all creatures are diligently and painfully exercised in their kinds. And therefore it is a great shame for vs to live idly, carelessly, and dissolutely. Let vs therefore learn once (at least) to shun sloth, and every one to live faithfully, diligently, and industriously in our severall callings. So shall wee both keepe Sathan at the staues end, and also much sinne out of our booles, which otherwise idlenesse will force upon vs.

*Phil.* I must needs confess, that Idlenesse is a grosse vice, in whomsoever it is found. But specially, in my judgement, it is most odious in Magistrates and Ministers.

*Theol.* That is so in truth. For they ought to bee the guides, gouernours, shepheards, and watchmen ouer the people of God. And therefore for them to neglect their duties and charges, is a most horriblie thing, sith it concerneth the hurt of many. Therefore well said the heauen Poet; A Magistrate or Minister may not Hom. li. 2. bee lazie or slothfull, to whom the nursing of the people is giuen in charge, and of whom many things are to bee cared for.

*What*

What a lamentable thing therefore is it, when Magistrates are profane, irreligious, popish, vicious, and negligent in the duties of their calling? And how much more lamentable is it, when Ministers neglect their studies, slack preaching and prayer, and give up themselves, some to covetousnesse, some to pride, some to husbandry, some to other worldly affaires, and some to spend their time idly in Taverns, Ale-houses, gaming, rioting, and lewd company? Would to God therefore that both these kinds of publike persons would cast off idlenesse and sloth, and with diligence, faithfulness, care and conscience, performe the duties of their places. For it is an excellent thing for any to bee a god man in his place: As a god Magistrate that ruleth well, that governeth wisely, which fauoureth god men and god causes, and defendeth them: which setteth himselfe against bad men and bad causes, and punisheth them sharply and severely: which moreover maintaineth vertue, even of a very loue hee beareth unto it in his heart: and punisheth vice, of a very zeale and hatred against it: and not for his credit onely, or to please some, or because hee must needs doe it, and can doe no lesse, or for any such sinfull respect: but even of a loue to God, a care of his glory, a conscience of duty, and a fervent zeale against sinne.

lime. So likewise, it is a notable thing for a Minister to bee a god man in his place: to bee studious in the lawe of God, diligent and painefull in preaching; and that out of a loue of God; a zeale of his glory, deep pitie and compassion toward the soules of the people, seeking by all meanes possible to winne them unto God, carrying himselfe in all his actions amongst them, wisely, religiously, vnblameably, and innocently.

So againe: it is a worthy thing to bee a god rich man, which doth much good with his riches, which keepeth a god house, releueth the poore, ministreth to the necessities of the Saints, and giueth chearefullly, and with discretion, whcre need is.

So also, it is a commendable thing to bee a god neighbour, a god Towns-man, by whom a man may liue quietly, peaceably, ioyfully and comfortably.

And lastly, to bee a god poore man: that is, humble, lowely, duetifull, painefull, readie to help, and ready to please. Oh, I say, this is a most excellent and glorious thing, when certeine man keepeh his standing, his range and his rankes; when all men, with care and conscience, performe the dutties of their places: when the husband doth the duttie of an husband; and the wife, of a wife: when the father doth the dutty

of a Father; and the childe, of a childe: when the Master doth the dety of a Master; and the servant, of a servant: when every man setteth God before his eyes, in doeing those things which especially belong vnto him. For herein consisteth the honour of God, the glory of the Prince, the crowne of the Churche, the fortresse of the Common-weale, the safetie of Cities, the strength of Kingdomes, and the very preservacion of all things.

*Aym.* You haue said well in some things: but yet I doe not see, but that rich men and women may liue idly, sith they haue enough wherewithall to maintain it. For may not a man doe with his owne what he list?

*Theol.* No verily. For you may not take your owne knife, and cut your owne throat with it: neither may you take your owne arm, and kill your owne childe with it. Therefore that reason is naught. Albeit therefore wealthy men and women haue great plenty of all things, so as they neede not labour, yet let them be profitably employed some way or other: let them exercise themselves in one good thing or other. If they can finde nothing to doe, let them give themselves much to private prayers, and reading of the Scripture, that they may bee able to instruct and exhort others. Or else let Ladies and Gentlewoman doe as that good woman

Dore

Dorcas did ; that is, buy cloth, cut it out, worke it, sewe it, make shirts, smocks, coats and garments, and give them to the poor, when they haue so done. For it is said of Dorcas, that shee was a woman full of good works, and almes-deeds which she did, Acts 9. 36, 39. Shee was a mercifull and tender-hearted woman, shee was the poore mans friend, shee clothed the poor and naked, shee knew it was a sacrifice acceptable to GOD. Oh that the wealthy women of our Land would follow the example of Dorcas ! But ( alas ! ) these daies bring forth fewe Dorcaes.

*Phil.* As you haue shewed vs the causes of the former Euils : so now, I pray you, shew the causes of this also.

*Theol.* The causes of Idlenesse, are,  
Evill examples.  
Bad education.  
Living out of a calling.

Causes of  
idlenesse.

*Phil.* Shew vs also the remedies.

*Theol.* The remedies are,  
Good education.  
Labour in youth.  
Good examples.  
Diligence in a lawfull calling.

Remedies  
against  
Idlenesse.

*Phil.* Now then let vs come to the last signe  
N z of

of condemnation, which is oppression. And I beseech you, good Sir, speak your minde out of the Scriptures.

*Theol.* It is so infinite a matter, that I knowe not where to beginne, or where to make an end of it. It is a bottomlesse sinke of most grieuous enormities. I shall enter into a Labyrinth, where I shall not knowe how to get out againe. But, sith you are desirous to heare something vfit, this I say; that, It is a most cruell monster, a bloudy vice, a most vgly and hidous fiend of hell. The Scriptures in very many places doe cry out vpon it, arraigning it, adiudging it, and condemning it downe to hell. They doe also thunder and lighten vpon all those which are stained and corrupted with this vice; calling them by such names, and giving them such titles, as are taken from the effects of this sinne, and most fitte for oppressors: as namely, that

*Esay 3.15* They grinde the faces of the poor; that,

*Amos 8.6* plucke off their skinnes from them, and their

*Micah 3.2.* flesh from their bones; that,

*Psal. 14.4.* They eate them vp, as they eate bread.

These are they whiche strive to devoure all (like sauage beastes) and to get the whole earth into their hands, either by hooke or by crooke, by right or by wrong, by oppression, fraud, and violence. These Caterpillers and Cormorants of the earth are like unto the Whale-fish, that swalloweth vp

quicke

quicke other little fishes. They are like a Lion that devoureth other beasts. They are like the Falcon, which seizeth, plummeth and preyeth vpon other fowles. These grathy Wolves devoure all, and swallow vp the poor of the Land. Therefor the Prophets of God doe thunder out many great woes against them.

First, the Prophet Esay saith, Woe vnto them Esay 5.8. that ioine house to house, and field to field, till there be no place for the poor to dwell in, that they may be placed by themselues in the midst of the earth.

Secondly, the Prophet Jeremy saith, Woe Icr. 12.13 vnto him that buildeth his house by vnrighteousnesse, and his chambers without equity.

Thirdly, the Prophet Micah saith, Woe Micah 2.2. vnto them that couet fields, and take them by violence; and so oppresse a man and his house, euen a man and his heritage.

Fourthly, the Prophet Habbakkuk crieth out, Aba. 2.12. saying; Woe vnto him that buildeth a Town with blond, and erecteth a City by iniquity. S. James also most terribly threatneth these kinde James 5.1,2. of men, saying: Goe to now, you rich men, weepe and howle for your miseries that shall come vpon you. Your gold and silver is cankered: and the rust of them shall bee a witnesse against you; and shall eate your flesh as it were fire.

*1. Cor. 6.  
10.*

Lastly, S. Paul saith flatly, that Extortioners shall not inherit the kingdome of God. Thus wee see, how many fearfull woes and th: eats are denounced from heauen, against the pestilent cut-throats of the earth.

*Phil.* And all little enough. For they are steeped in their sinne, and the staine of it is so soaked into them, as it will hardly ever be washed out. True it is that you said, that these cruel oppressing blood-suckers are the most pernicious and pestilent vermine that creepe vpon the face of the earth ; and yet I think there were neuer moe of them than in these daies. For now the wicked world is full of such as doe sundry waies bite, pinch, and nip the poore, as wee see by euery daies lamentable experience. But you can speake more of it than I : Therefore, I pray you, lay open the sundry kindes of oppression vsed in these daies.

The sun-  
dry kindes  
of oppres-  
sions.

*Theol.* There is oppression by usurpy.

Oppression by bribery.

Oppression by racking of rents.

Oppression by taking of excessive fines.

Oppression in bargaining.

Oppression in letting of leases.

Oppression in letting of houses.

Oppression in letting of grounds.

Oppression in binding poor men to unreasonable covenants.

Oppression

**Oppression in thrusting poor men out of their houses.**

**Oppression in hiring poor mens houses under their heads.**

**Oppression in taking of fees.**

**Oppression by Lawyers.**

**Oppression by Church-officers.**

**Oppression by engrossers.**

**Oppression by fore-stallers.**

**Oppression of the Church.**

**Oppression of the Ministry.**

**Oppression of the poor.**

**Oppression of Widowes.**

**Oppression of Draperys.**

And thus we see, how all swarms with Oppressions; and nothing but Oppressions, Oppressions.

*Phil.* In truth, this is a most cruell and oppressing Age wherein we live; yea a very iron Age. It seems, that the great ones minde nothing else: they are altogether set upon oppression: they dote and dreame of it; they finde sweet in it, and therefore they are mad of it. As Salomon saith, Oppression maketh a wise man madde. It seemes therefore, that this vice is of such maruellous force, that it can bereave men of their wits, and make them stark madde of getting goods by hook or by crook, they care not how, nor from whom, so they haue it. Yet

no doubt, the most wise God hath enacted many good lawes for the suppressing of this euill, and threatens the execution of them in his owne person: and especially his law doth provide for the safety of the poore, the fatherlesse, the widow and the stranger. But you, *M. Theologus*, can repeat the statutes better than I, because you are a professed Diuine. Therefore, I pray you, let vs heare them from you.

*Theol.* In the 22. Chapter of Exodus, God made this law following: You shall not trouble any widow or fatherlesse childe: If thou vexe or trouble such; and so hee call and crie vnto me, I will surely hear his cry. Then shall my wrath bee kindled, and I will kill you with the sword; and your wiues shall be widowes, and your children fatherlesse. Again hee saith, Thou shalt not oppresse an hired servant that is needie and poore: but thou shalt give him his hire for his day; neither shall the Sunne goe down vpon it ( for hee is poor, and therewith sustainteth his life) lest hee cry against thee vnto the Lord, and it bee sinne vnto thee.

*Exod. 22.* Moreover, the Lord saith, Thou shalt doe no iniury to a stranger: for yee were strangers in the land of Egypt. And God himselfe threateneth that hee will bee a swift witness against those which keepe backe the hirelings wages, as were the Widows and the Fatherlesse.

*Mal. 3.*

Apostle

Apostle saith, Let no man oppresse or defraud ~~Theſe~~<sup>the</sup> his brother in any matter. For the Lord is an avenger of all such things. Salomon also saith, If in a country thou ſeefſt the oppression of the poore, and the defrauding of iuſtice and iudgement; bee not affonied at the matter: for hee that is higher than the highest, regardeth: and wherebe higher than they, Ecclef. 5.7. All these holy Statutes and lawes, enacted and provided againſt opprefſors, doe plainly ſhew, what care the Lord hath for his poore, diſtreſſed, and deſolate people.

Phil. But theſe oppreſſing hell-hounds are ſuch as care for nothing. No law of the Almighty can bridle them: nothing can feare them: nothing can reſtraine them: they haue made a couenant with Hell and Death. They are frozen in their dregs, they are paſt feeling. And, as Job ſaith, Theſe are they that abhorre Iob 24.14 the light: they knowe not the waies thereof, neither continue in the paths thereof. Their hearts are as hard as the Adamant. Nothing can mooue them, nothing can worke vpon them. There is great crying out euery where of the ſtone in the reines, which indeed is a great torment to the body: but there is no complaing of the ſtone in the heart, I meane, a ſtoony heart; which is the ſoreſt disease that poſſibly can fall into the ſoulc of a man: and yet in

in these times it groweth very rife. For men  
 hearts are as hard as brasse, and as the neather  
 Millstone, as the Scripture speaketh. For many,  
 especially of these vnmercifull and oppressing  
 tyrants, say their in hearts, God will doe neither  
 good nor euil. Therefore they put the euil day  
 far from them, and approach to the seat of ini-  
 quity. They are at ease in Sion: they lie vpon  
 beds of Iuorie, and stretch themselues on their  
 beds, and eate the Lambs of the flock, and the  
 calves out of the stall. They sing to the sound of  
 the viol: they inuent instruments of musick, like  
 Dawid: they drink wine in bōules: and no man  
 is sorry for the affliction of Ioseph; that is, the  
 troubles of gods people. The Prophet Esay also  
 complains of these kinds of men, saying, They  
 regard not the work of the Lord, neither con-  
 sider the work of his hāds. And another prophet  
 saith, They say in their hearts, God hath forgot  
 he hides away his face, and will never see. They  
 are so proud, that they seek not for God. They  
 think alwaies there is no God: his iudgements  
 are far out of their sight: their waies alway pro-  
 sper, and therefore they say in their hearts, Tush,  
 we shall never be moued, nor come in danger.

*Theol.* You haue spoken very well touching  
 the steeleinesse and hardness of these mens hearts;  
 who are so vnmercifull to their poor neighbours,  
 that almost none can live by them. They do sh  
 disfurn

Zeph. 1.  
13.  
Amos 6.  
3,6.

Esay 5,12.

Psal. 10.

11.

disturb and disquiet all things, that poore men can dwell in no rest by them. Therefore truely saith the wise king, A mighty man molesteth all, and both hireth the foole, and hires those that passe by : but the poore man speaketh with prayers ; that is, by the way of entreatie and supplications. For the poore are affraid of them : they quake when they see them, as the beasts quake at the roaring of a Lion. Many poore Farmers, poore Husbandmen, poore Beardes, poore Labourers, poore Widowes and Hirelings, doe quake and tremble when these grædy Wilolues come abroad : And (as Job speaketh) the poore of the earth hide themselves together. For (alas ! in their hearts they cannot abide the sight of them) they had as leuis meete the Diuell as meete them, for feare of one displeasure or another. For either they feare that they will warn them out of their houses, or parley about more Rent and straiter Covenants, or begge away their best kine, or borrow their horses, or command their carts, or require a weekes work of them, and never pay them for it, or a twelue-moneths pasture for a couple of Geldings, or that they will make one quarrel or another unto them, one mischiefe or another. So that these poore soules cannot tell what to doe , or which way to turne them, for fear of these cruell Termagants. They are euē weary of their liues. For they haue

Job 24.4.

have no remedie for these things ; but even to  
bear it off with head and shoulders. Therefor  
they often wish they were out of the world, and  
that they were buried quick. They say, if any  
will knock them on the head, they will forgive  
him. O most pitious case ! O lamentable hea-  
ring ! These pore silly creatures are faine to  
drudge and moile all the yeaer long, in winter and  
summer, in frost and snowe, in heat and cold, to  
provide their rents, that they may bee able to pay  
their cruell land-lord at his day. For else how  
shall they bee able to looke him in the face ? Yet  
their rent is so racket, that all they can doe is  
little enough to pay it : and when that is paid  
(alas) the por man, and his wife & children haue  
little left to take-to, or to maintaine themselves  
withall : they are faine to grawe of a crust, to fan  
hardly, and go shindy clad. Sometimes they haue  
bituals, and sometimes none. The pore chil-  
dren cry for bread. Pore widows also, and pore  
fatherlesse children are found weeping and mour-  
ning in their houses, and in their streets. So that  
now we may, with Salomon, turne and consider  
all the oppressions that are wrought vnder the  
Sun. Wee may behold the tears of the oppres-  
sed, and none comforteth them. For the mightie  
ones doe wrong the weaker ; even as the stran-  
ger beasts doe push and harm the febler. These  
grioving oppressors doe pinch the pore even to the  
quicke,

quicke. They pluck away from the fatherlesse  
and widowes, that little whiche they haue. If  
there bee but a cowe or a fewe sheepe left, they  
will haue them. If there bee a little commodity  
of house or land; oh what deuices they haue to  
win it in, and to wryng it away! These tyrants  
will goe as neare as the bed they lie vpon. They  
knowe well enough, the poore men are not able  
to wage law with them: and therefore they may  
doe what wrong they will, and shewe what cru-  
elty they list. Hence come the tears of the op-  
pressed: hence commeth the weeping and wai-  
ling of the poore. But alas, poore soules! they  
may well weep, to ease their hearts a little; but  
there is none to comfort them: remedie they can  
haue none. But yet, assuredly, the everlasting  
God doth look vpon them, and will bee reuenged.  
For the cries of the poore, the fatherlesse and the  
widowes, haue entred into the eares of the Lord  
of Hostes, who is an auenger of all such things;  
yea, a strong reuenger, as Salomon saith: En. Pro. 23.  
neither into the field of the fatherlesse: for their  
reuenger is strong: he himselfe will plead their  
cause against thee. And again hee saith, Robbe Pro. 22.6.  
not the poore, because hee is poore: neither  
read downe the afflicted in the gate: For the  
Lord pleadeth their cause; and will spoile  
their soule that spoile them. We see then, that  
the most iust God will bee reuenged of these un-  
mercifull

mercifull tyrants. Hee will not alwaies put  
these wrongs and iniuries done to the poore.

In the eight chapter of the Prophet Amos,  
hee swears by the excellencie of Iacob, that hee  
will neuer forget any of their works. And  
gain hee saith by his Prophet Jeremy ; Shall I  
not be auenged on such a Nation as this ?

Surely, hee will set his face against them to  
root them out of the earth. For indeed they are  
not worthy to crawle vpon the face of the earth,  
or to draw breath among the sonnes of men. It  
is written in the Booke of Psalms, that God  
will set these fellowes opposite against him, as  
a Bow to shot at : that hee will put them a part,  
and the strings of his bow shall hee make ready  
against their faces. Woe astonisched at this, O ye  
heauens ; and tremble, O thou earth. Hear this,  
O ye cruell land-lords, vnmercifull oppressors,  
and bloud-suckers of the earth. You may well be  
called bloud-suckers : for you sucke the bloud of  
many poore men, women and children : you eat it,  
you drinke it, you haue it serued-in at your sum-  
tuous tables every day, you swallow it vp, and  
line by it. And (as Job saith) The wildernesse  
gives you, and your children, food : that is, you  
line by robbing and murdering. But woe, woe  
vnto you that ever you were born. For the bloud  
of the oppressed, which ye haue eaten and drun-  
ken, shall one day cry for spedie vengeance.

Psal. 21.

22.

Job 24.5

2

gaine

gainst you : as the bloud of Abel cried against Cain. Their bloud shall witnesse against you in the day of judgement : and the teares of many pore starued children, orphans and widows, shall cry out against you. Was the Lord reuenged of Achab for his cruell and vnjust dealing with pore Naboth, and shall not hee bee reuenged of you? Did the dogs lap the bloud of Achab, and shall you escape ? No, no : you shall not escape. The Lord will bee a swift witnesse against you, as hee saith in Malachie 3. 5. Was the Lord angry with the rich of the people for oppressing the poor ( so as the cry of the people & of their wiues, Nch. 5: against their oppressours, was heard of the Almighty) and doe you thinke you shall escape scot-free? Doth not the like cause bring forth the like effect : the like sin, the like punishment? Knowe therefore for certainty, that the Lord hath cof-fers full of vengeance against you, and one day he will unlocke them, and bring them forth in the sight of all men.

Knowe also, that the timber of your houses, and the stones of your walls, which you have built by oppression and bloud, shall cry against you in the day of the Lords wrath, as the Prophet Habakkuk telleth you. The stone (saith Abac. 2. 12) shall cry out of the wal: and the beam out of the timber shall answer it. Where the Prophet telleth you, that the walles of your houses,

houses , built in bloud , shall cry out loud an  
shill , and play the Murtherers in that behalfe ;  
as they shall answer ons another , on either side :  
The one side singeth, Behold bloud ; the other,  
Behold murder . The one side, Behold deceit ; the  
other, Behold cruelty . The one, Behold pilling  
and polling ; the other, Behold couetousnes . The  
one, Behold robbery ; the other, Behold perury .  
And thus you see how the stones and timber of  
your houses shall descent vpon you . And haue  
soever you put on your brazen browes , and ha-  
dden your hearts against these threateninges of the  
most terrible God and Lord of Hoastes ; yet one  
day you shall (spite of your hearts) will yee , nill  
yee , bee brought forth vnto iudgement : you shall  
once come to your reckoning : you shall at last  
bee apprehended , conuicted , and arraigned at  
the barre of Gods tribuall seat , before the gree  
Judge of all the World . Then Sentence shall  
passe against you ; even that most dreadful  
Sentence , Goe yee cursed into hell fire , there  
to bee tormented with the Diuell and his An-  
gels for euer . O then woe , woe vnto you . For  
what shall it profit a man to winne the whak  
world , and lose his owne soule ? saith our Lorde  
Jesus . Surely , even as much , as if one shoulde  
winne a farthing , and lose an hundred thou-  
sand pounds . For if hee shall bee cast into hel-  
fire , whiche hath not ginen of his owne good  
righte .

Mat. 25.

Mat. 16.

Mat. 15.

righteously gotten, as our Sauour auoucheth; where then shall bee bee cast, that hath stolen other men goods? And if bee shall be damned that hath not clothed the naked, what shall become of him that hath made naked them that were clothed? Oh therefore, repent in time, O ye cruell oppressours: seek the Lord whil'st bee may bee found: call upon him while hee is neer: lay aside your savage cruelty: visit the fatherless and widow in their distresse: deal your bread to the hungry: help them to their right which suffer wrong: deal mercifully with your tenants: rack not your rents any more: pinch not the poor soules for whom Christ died; pitie them, I say, but pinch them not: deal kindly and friendly with them: remember your great accounts: consider the shorenes of your dayes, and the vanitie of your life: rent your hearts, and not your clothes. Turne unto the Lord with all your heart, with weeping, fassing and mourning: prevent Gods wrath with a sacrifice of teares: pacifie his anger with the calmes of your lips, and with a contrite spirit: bee grieved for that which is past, and amend that which is to come: stand it out no more at the swords point against God: for it will not beseem you to strike; hee is too strong for you. Your only wisdom is to come in. Come therefore, come in, ye rebellious generation: submit your selues

to the great King : humble your selues vnder his mighty hand : cast downe your swords and targets : yeeld vnto our God. So shall you escape the vengeance to come : so shall God accept you, haue mercy vpon you, receive you to favour, grant you a generall pardon for all your rebellions, and admit you into the number of his faithfull and loyall subiects.

*Phil.* I conceiue by diuerse speeches which you haue ailedged, that goods got by oppression and cruelty, will neuer prosper long. For oppressors coin their mony vpon their neighbours skins. How then can it bee blessed?

*Theol.* You haue spoken a truth. For, as it hath been shewed before, that those goods which are got by swearing and lying, are cursed; so all these that are got by oppression and violence, are more cursed. Therefore the Lord saith by his

Prophet Jeremy, As the Partrich gathers the young which shee hath not brought forth: so hee that gathers riches, and not by right, shall leauethe them in the midst of his daies; and at his end shall be a fool, and his name shall bee written in the earth.

*Phil.* Would to God our Magistrates and Gouerners would take speedy order for the remedying of these things, and for the redressing of such grieuous enormities as are among vs; or that they themselves would step-in, and deliver

liuer the oppressed from the hand of the oppreſſer.

*Theol.* Job was an excellent man for ſuch mat-  
ters. For, it is ſaid of him, that Hee brake the <sup>Iob 29.27</sup> jawes of the vnrigheteous man, and pluckt the  
prey out of his teeth. Where wee ſee how Job  
was a means to deliuer the innocent, and to pull  
the Lamb out of the Lions claues. Moreouer,  
it is written of him in the ſame chapter, that the  
blessing of him that was ready to perish, cam vp  
on him, and that hee caused the widows heart to  
reioyce ; that hee was the eie to the blind, the  
feet to the lame, and the father to the poor : and  
when hee knew not the cauſe, hee ſought it out di-  
ligently. Oh what a notable man was this ! Oh  
that wee had many Iobs in theſe daies ! Wile  
Salomon doth moſt grauelly aduife vs all to fol-  
low Iobs example in this behalfe. Deliuēr, ſaith  
hee, them that are oppreſſed and drawne to  
death : for, ſhouldſt thou withdraw thy ſelfe  
from them which go down to the slaughter ?  
Would to God this counſell were well weighed  
and practiſed amonſt vs.

*Phil.* I maruell much, with what face theſe  
cruell oppreſſers can come before God in his  
Holy Temple, to pray, and offer vp their ſacri-  
fices vnto him. For wee ſee, many of them  
though they haue ſuch foul hands, and foul  
hearts, as wee haue heard ; yet for all that, will

most impudently presume to come to the Church and pray: or at least, when they are laid in their beds a-nights, and half a sleep, then will they mumble ouer their praiers, or bee pattering some Pater-nosters.

*Theol.* Alas, alas, poore soules! all that they doo in matters of Gods worship, is but hypocritie and dissimulation. For in truth they are not for God: they loue him but from the teeth outward: their mouthes are with him; but their heart goes after couetousnesse, and their hands are full of bloud. And therfore God doth both abhorre them and their praiers. For, saith he,

*Esay I. 15* Though they stretch out their hands, yet will hide mine eyes from them: and though they make many praiers, yet will I not heare them. For their hands are full of bloud.

*Pro. 28.9.* Moreover, the holy Ghost saith, He that turns away his eare from hearing the Law, euен his

*Psal. 66. 18.* praiers is abominable. Dauid saith, If I regard wickednes in my heart, God will not hear my

*John 9.31* praiers. Our Lord Jesus alse affirmeth, that God hears not sinners; that is, stubborne and carelesse sinners. Sothen we may cleerly see by all these testimonies of holy w<sup>r</sup>it what account God makes of the praiers of oppressors, and all other profane and vugodly men: namely, that he doth hate them, and abhorre them, as most lothly and odious in his sight.

*Phil.* Now in conclusion, shew vs the causes of oppression.

*Theol.* The causes are these;

Cruelty.

Contonfesse.

Hard-heartednesse.

An evill conscience.

The Devil.

Causes of  
oppressi-  
on;

*Phil.* Let vs here also the remedies.

*Theol.* The remedies are these;

Pitie.

Contentation.

Tender affections.

A good conscience.

Much prayer.

Remedies  
for oppres-  
sion.

*Phil.* Now, Sir, as you haue at large vttered your minde concerning these grosse corrupti-  
ons of the world; and haue plainly and eui-  
dently prooued them to be the deadly poison of  
the soule: so also, I pray you, satisfie vs in this;  
whether they be not hurtfull also to the body,  
goods and name.

*Theol.* I haue dwelt the longer in these com-  
munities of the world, because almost all sorts  
of men are stained with one or other of them:  
and therefore they can never bee enough spoken  
against. For the whole world lieth in them, as  
John testifieth. If men therefore could be re-  
cured of these diseases, no doubt there would  
1. John 5.

bee a readie passage made for the abundance of grace ; and wee shoule haue a most flourishing Church and Common-wealth : but as long as these doo lie in the way, there is small hope of greater mercies and blessings to bee poured upon vs ; or that euer wee shall come to haue an inward conuersation with God. For, these vices blinde our eies, burden our hearts, and (as the Prophet Jeremy saith) hinder good things from vs. But touching your petition, I must needs grant, that as these vices are the very bane of the soule, and most certain signes of condemnation ; so are they very dangerous to the bodie, goods and name : yea, and to the whole land, both Church and Common-wealth.

*Phil.* Shew vs out of the Scriptures, what danger they bring to the body.

*Theol.* The Lord our God saith, that if we will not obey him, nor keep his Commandments (but break his covenant) hee will appoint puer vs hastie plagues, consumptions, and the burning ague to consume the eies, and to make the heart heauie. So also hee saith, that if we will not obey this voyce, to obserue all his commandements and ordinances, that then hee will make the pestilence cleane unto vs ; untill hee haue consumed vs ; that hee will smite vs with the Feauer, with the blotch of Egypt, with the Emerods, with the Scab, and with the Itch, that

Ier. §. 25.

Leu. 26.

16.

Deut. 28.

21.

that also he will smite vs with madnes, and with blindnes, and with affronshment of heart. So then you see what great evils the Lord threatens to inflict vpon our bodies in this life, for these and such like sinnes. But, on the contrary, the holie Ghost saith, Fear God, and depart from euill: Pro. 3.7. so health shall be to thy haull, and moisture to thy boises.

*Phil.* What euill doethese forenamed sinnes bring vpon vs in our goods and outward estate?

*Theol.* They cause God to curse vs in all that we set hand vnto, as plentifullly appeareth in the forenamed Chapters: where the Lord saith thus, If thou wilt not obey the commandements of the Lord thy God, cursed shalt thou bee in the towne, cursed also in the field: cursed shall bee thy basket and thy storer: cursed shall bee the fruit of thy body, and the fruit of thy Land, and the increase of thy kine, and the flocks of thy sheepe. Cursed shalt thou bee when thou comest in, and cursed also when thou goest out. The Lord shall send vpon thee curling, trouble and shame, in all that thou settelst thy hand vnto. And further hee saith, That he will break the staffe of their bread; that ten women shall bake their bread in one ouen: and they shall deliver their bread againe by weight, and they shall eat, and not bee satisfied. Deut. 38 Deut. 21

You doo therefore apperantly see, that these sins will draw downe Gods wrath vpon vs, and all that wee have.

*Phil.* What hurt do these sins to our good name?

*Theol.* They bring reproach, shame & infame vpon vs, and cause vs to bee abhorred and contemned of all good men. They doo verily blot out our good name. For as vertue makes men honorable and reverend: so vice makes men vile and contemptible. This is set down, where the Law

2. King. 9. threatens Israel, that for their sins and disobedience, hee will make them a proverbe and common talk; yea, a reproach and astonishment amongst all people. In sundry other places of the Prophets, hee threatens for their sins to make them reproach, a shame, an hissing, and noddling of the head, to all Nations.

*Phil.* I doo verily thus think, that as sins generally doth staine every mans good name, which all are chary and tender of: so especially Eccle. 10. it doth blot those which are in high places, and of speciall note for learning, wisdom and godlinesse.

*Theol.* You haue spoken most truely, and agreeable to the Scriptures. For, the Scripture saith: As a dead Fleie causeth the Apothecarie ointment to stinke: so doth a little folly, his that is in estimation for wisdom and for hon-

Where Salomon sheweth, that if a flie get into the Apothecaries box of ointment, and dye, and putrefie in it, shew marreth it, though it bee never so precious: even so, if a little stane get into the heart, and breake out in the forehead of a man of great fame for some singular gifts, it will blurre him, though he bee never so excellent.

*Phil.* Shew me this, I pray you, more plainly.

*Theol.* We observe this, in all experience, that if a Noble-man bee a god man, and have many excellent parts in him of courtesie, patience, humilitie, and love of Religion: yet if hee bee covetous, the common people will have their eye altogether upon that: and they will say, Such a Noble-man is a very god man, but for one thing: hee is exceeding covetous, oppresseth poor men, and dealeth hardly with his Leuitants, keepeth no house, doth little good in the countrey where hee dwelleth. And this is it that marreth all.

Moreover, let a Judge, a Justice, or a Magistrate, bee endued with excellent gifts of prudence, policy, temperance, liberalitie, and knowledge in the law: yet if hee bee ginen to anger, or taking of bribes, oh, how it will grieve and trouble the people! for, they will say, Hee is a worthy man indeede; but there is one thing in him that marreth all: hee is an exceeding angry and furious man: hee is as angry as a wasp, he will

will bee in a pelt ing chasse for enerie trifles : hee will fret and sune , if you doo but blowe vpon him. And besides this , hee is a very corrupt man : hee is a great taker of bribes : hee loueth well to bee bribed : hee will doo amy thing for bribes.

Furthermore, if any Preacher bee a man of great gifts , the common people will say of him : Oh , hee is a worthy man indeed , a excellent Scholler , a profound Divine , a singular man in a Pulpit : but yet for all that , hee hath a shrewd touch which marreth all ; hee is an exceeding proud man : hee is as proud as Lucifer . Hee hath very great gifts indeed ; but I warrant you hee knoweth it well enough . For , hee carrieth his crest very high , and looketh verie sternely and disdainfully vpon all other men . Hee is unmeasurably puffed vp with overweening , and thinketh that hee toucheth the clouds with his head . Thus therefore wee see , how the dead flies marre all , and how some one sinne doth disgrace a man that otherwise doth excell .

*Phila.* What is the cause why some one sinne doth so blot and smut the most excellent men ?

*Theol.* The reason hereof is , because such men are as a candle set vpon a candlesticke , or rather vpon a scapulord or mountaine , for all

men to behold and looke vpon. And sure it is, they haue a thousand eyes vpon them euerie day; and that not onely gazing vpon them, but also prying very narrowly into them, to spie out the least mote, that they may make a mountaine of it. For, as in a cleane white paper, one little spotte is soon espied; but in a peece of browne paper, twenty great blurres stant discerned: even so in Nobble-men, Judges, Magistrates, Justices, Preachers and Professours, the least spotte or specke is soone keene into; but, among the baser sort, and most grosse liuers, almost nothing is espied or regayded.

*Thos.* Sith the eyes of all men are bent and fixed vpon such men as are of some note, therefore they had need verie heedfully to looke to their steps, that they may take away all aduantage from them that seek aduantage.

*Theol.* Yes verily. And furthermore, they had need to pray with David alwayes, Direct my steps, O Lord, in thy word; and let no siniquity haue dominion ouer mee. And again, Order my goings, that my foot-steppes Psal. 41. 12. appere not: vphold mee in mine integritie. For, if such men bee never so little given to swearing, to lying, to drinke, or to women, it is espied by and by: and therewithall their credite is cracked, their fame ouer-cast, their glorie

glory eclipsed, and the date of their good-name  
presently expired.

*Phil.* Now as you have shewed what great  
hart these sins doo bring vpon our soules, bo-  
dies, goods and names : so also, I pray you,  
shewe what danger they bring vpon the whole  
Land.

*Theol.* Questionesle, they pull downe the wrath  
of God vpon vs all, and givē him iust cause to  
break all in peeces, and utterly to subvert and o-  
uerthowē the good estate both of Church and  
Common-wealth ; yea , to make a finall con-  
sumption and desolation of all. For they be the  
very fire-brands of Gods wrath, and as it were  
touch-wood to kindle his anger and indignation  
vpon vs. For the Apostle saith, For such things,  
Col.3.6. cometh the wrath of God vpon the children  
of disobedience.

*Phil.* Declare vnto vs out of the Scriptures,  
how the Lord in former times hath punished  
whole nations and kingdomes, for these and  
such like sinnes.

*Theol.* In the fourth of Hosea, the Lord tol-  
leth his people, that bee hath a controvercie  
with the Inhabitants of the Land ( and the rea-  
son is added ) because there was no truth , nor  
mercie, nor knowledge of God in the Land:  
By swearing, lying, killing, stealing and who-  
ring, they break-out , and bloud toucheth  
bloud,

bloud. Therefore shall the Land mourn : and every one that dwelleth therein , shall bee cut off.

Haer then wee see what it is that will incense God against vs , and cause vs all to mourne. So likewise the Lord threatneth by his Prophet Amos , that for the cruelty and oppression of the poor ; hee would plague the whole Land. Shall not the Land tremble for this ( saith the Lord ) and every one mourn that dwels therein ? Amos 3.8

Againe , the Lord saith by the Prophet Ier.7.19. Ieremie ; Doo they prouoke mee to anger , and not themselues to the confusion of their owne faces ? Therefore thus saith the Lord , Behold , mine anger and my wrath shall bee poured vpon this place , vpon man and beast , vpon the tree of the field , and vpon the fruit of the ground : and it shall burne , and not bee quenched.

Againe the Lord saith , If yee will not heare Ier.22.5. these words , I swear by my self (saith the Lord) that this house shall bee waste , and I will prepare destroyers against thee , every one with his weapons , and they shall cut downe thy chiefe Cedar-trees , and cast them into the fire .

Likewise the Lord threatneth by his Proph. Ezek. 5.7. et Ezechiel , saying : Because you haue not walked in my statutes , nor kept my iudgements ;

ments: therefore behold, I euen I come against thee, and wil execute iudgement in the mid of thee, euen in the sight of the Nations: and I will do in thee, that I never did before, neither will I do any more the like, because of all thine abominations. For, in the mid of thee, the Fathers shall eat their sonnes, and the sonnes shall eat their Fathers. Againe, by the same

Eze. 7.23. Prophet the Lord saith, The Land is full of the judgement of bloud, and the Cittie ful of cruelty. Wherefore, I will bring the most wicked of the heathen, and they shall posseſſe their houſes. I will also make the pompe of the mighty to cease, & the holy places ſhall be defiled. When deſtruclion commeth, they ſhall ſeeke peace, and not haue it. Calamity ſhall come vpon calamitie, and rumour vpon rumor. Then ſhall they ſeek a viſion of the Prophet: but the Law ſhall periſh from the Priests, and counſell from the Antient. The King ſhall mourn, and the Prince ſhall bee clothed with deſolation, and the hands of the people in the Land ſhall bee troubled. I will doo vnto them according vnto their waies, and according to their iudgement I will iudge them: and they ſhall knowe, that I am the Lord. Last of all, the Lord ſaith by his Prophet, Heare, O earth, behold, I will cauſe a plague to come vpon this people, euen the fruit of their own

imaginacions, because they haue not taken heed to my words and to my Law ; but cast it off. Almost innumerable places to this purpose are to bee found in the writings of the Prophets : but these may suffice to prooue the main point ; to weet, that the iust God doth punish whole nations and kingdoms for the sinnes and rebellions thereof.

*Phil.* Sith all these sins ( for the which the Lord did execute such vniuersall punishments vpon his owne people ) do abound and ouerflowe in this Land, may wee not iustly fear som great plague to fall vpon vs ? And the rather, because our transgressions doe increase daily, and growe to a full height and ripenes ; so as it seemes the haruest of Gods vengeance draweth neare, and approacheth.

*Theol.* Wlce may indeed iustly fear and tremble. For, if God spared not the Angels that sinned, how shall hee spare vs ? If hee spared not his owne people, what can wee look for ? If hee spared not the naturall branches, how shall hee spare vs which are wilde by nature ? Are we better than they ? Can wee look to bee spared, when they were punished ? Are not our sinnes as many, and as great as theirs ? Doth not the same cause bring forth the same effect ? Is the Arme of the Lord shortned ? Or is not God the same iust God to punish sinnes now, that

that hee was then? Yes, yes assuredly. And therefore wee haue great cause to mourn and lament, to quake and tremble, because there is a naked sword of vengeance hanging ouer our heads. Thus did Jeremy: thus did Amos: thus did Habakkuk, when they plainly saw the imminent wrath of God appoaching vpon the people of Israel and Iudah.

*Phil.* I think we may the rather doubt and feare, because the punishment of these forenamed vices is tieglected by the Magistrate. For commonly, when they that beare the sword of justice, do not draw it out to punish notorious offenders and malefactors, the Lord himself will take the matter into his owne hands, and bereuenged in his owne person: which is most dreadfull and dangerous. For, It is a fearefull thing, to fall into the hands of the liuing God.

*Theol.* You haue spoken a truth. For if those which are Gods deputies and vice-gerents in the earth, doe their dutyes faithfully in punishing vice, and maintaining vertue: in sanctifying the wicked, and sauouring the godly; then assuredly euill shall bee taken out of Israel, God's wrath prevented, and his iudgements inter cepted, as it is written: Phineas stood vp and inter cepted judgement, and the plague was staid. But if they ( for lese, sauour, affection, gain flattery)

Jerem. 4:  
19.

Amos 5. 6  
Hab. 3. 16.

Heb. 10.  
31.

Psa. 109.  
30.

fattery, bribery, or any other sinister respect ) will bee too sparing and remiss in punishing of grosse offenders, and bee rather readie to smite the righteous ; then doe they exceedingly provoke Gods wrath against the Land, and against themselves.

*Phil.* One thing I doe greatly lament : that there bee either none at all, or very slender censures, either by the Ciuill, or Ecclesiasticall authority , for diuers of these forenamed vices: as pride, couetousnesse, oppression, lying, idleness, swearing, &c.

*Theol.* It is a thing to bee lamented indeed. for where do wee see a proud man punished, a covetous man punished, an oppressor punished, a swearer punished, a lyer punished, an idle person punished ? Now, because they know they cannot, or shall not bee punished, therefore they are altogether hardened, and imboldned in their sinnes. as the Wise man saith : Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill.

*Phil.* One thing I doe much muse at, wherin also I desire to be further satisfied, viz. what is the cause that vnder so godly a prince, so many good lawes, and so much good preaching and teaching, there should notwithstanding be such an excelle and overflowing of sin in all estates.

*Theol.* The causes hereof are diners and iniſſold. But I will nominate ſouice eſpeciall ones in my iudgement. The firſt is, mans naturall corruption: which is ſo ſtrong, as almoſt nothing can b̄ide it. The ſecond is, ill president, and externall provocations to euill. The thiſt, the want of teaching in many congregations in the land: by reaſon whereof, many know not ſinne to bee ſinne. The laſt reaſon is, the corruption and negligence of ſome ſuch as are in authoritie.

*Phil.* Doth not this inundation & overflowing of ſinne, with the impunitie of the ſame prognosticate great wrath againſt vs?

*Theol.* Yes undoubtedly, as it hath in parte beene shewed before. And there bee diners other presages of wrath, though not of the ſame kinder, which are theſe;

Unthankfulniſſe to the Gofpel.

The abuse of our long peace.

Our ſecret Idolatries.

Our generall ſecurity.

Our ripenesſe in all ſiane.

Our abuse of Gods mercie.

Our abuse of his long patience.

The coldenesſe of profeffors.

Our not profitting by former iudgements, as pestilence, famine, death, and the ſhaking of the ſword.

Nine predictions,  
or fore  
ſignes of  
wrath.

Phila. This last I take to bee a speciall token  
of approching vengeance : that wee haue not  
profited by former warnings.

Theol. True indeed : For it is an ordinarie  
thing with God, when men will not profit by  
milde corrections, and common punishments,  
then to lay greater vpon them. And when a for-  
mer trouble doth vs no good, wee are to feare a  
small consuming trouble. For so wee reade in the  
prophecy of Hosea, that at the first, God was Hos. 5. 12.  
to Ephraim as a Pith, and to Iudah as rotten-  
esse : but afterward, when as they profited not  
by it, hee was to Ephraim as a Lion, and to Ju-  
dah as a Lions whelpe. So the Lord saith in  
another place, that, if they will not come in, and Leu. 26.  
wilde obedience at the first call of his wrath, 18.  
then hee will punish them seuen times more :  
but if they continue in their stubbornesse, then  
he threateneth to bring seuen times more plagues  
pon them, according to their sinnes. If by all  
these they would not bee reformed, but walke  
stubbornely against him, then hee threateneth yet  
seuen times more, for their sinnes : and the fourth  
time, yet seuen times more. The prooste hereof  
we haue in the Booke of the Judges ; where  
we reade, how the people of Israel for their sinnes,  
were in subiection to the king of Aram-Naha- Judg. 3. 8.  
him, eight years: afterward, because they pro-  
fited nothing by it, but returned to their old

Iud. 3.

synes, therefore they served Eglon King of Moab eighteene yeares. After that again, for their new sinnes and prouocations, the Lord gave them vp into the hands of Midian, seven yeares. After all this, for the renewing of their sinnes, the Lord sold them into the hands of the Philistims and the Ammonites, which did grieuously vex and oppresse them for the space of eighteene yeeres. Last of all wee reade, that

Iud. 10.7.

Psal. 103.

3.

when neither famine, nor pestilence could cause them to returne unto him, then hee deli-  
vered them vp to the sword of their enemies, and held them in bondage and captiuitie thre-  
score and ten yeares. After all this, when they  
were delivered out of captiuitie, and returned  
home safely to their owne Nation, and enjoyed  
some good time of peace and rest, yet at last  
they fell to the renewing of their sins: and there-  
fore the Lord plagued them most grieuously,

Ezec. 3.8.

Dan. 7.

Dan. 11.

Hol. 3.4.

by the divided Greek Empire, even by Magog  
and Egypt, Selucia and Lagida, and that by the  
space almost of three hundred yeares. And this  
is it that the Prophet Hosea did foretell, that  
The children of Israel should remaine many  
daies without a King, and without a Prince  
without an offering, and without an Image,  
without an Ephod, and without Teraphim.

*Phil.* You haue very largely laide open  
this last token of vengeance: to witte; That  
God

God at the first doth but beat vs vpon the coat: but if we continue in sinne, he will whip vs on the bare skin. And if men will not yeeld at the first gentle stroakes, then he will strike harder and harder, till hee haue broken our stout stomacks, and made our great hearts come down. Therefore it is good yeelding at the first: for wee shall get nothing by our sturdiness against him. Wee doe but cause him to double his stroakes, and strike vs both side-ling and ouerthwart: For hee cannot endure that we should gruncke against him with stubborn sullennesse. But now to the point. Sith there are so many presages and fore-signes of Gods wrath, I pray you shew what it is that staith the execution and very downfall of the same.

*Theol.* The prayers and teares of the faithfull are the speciall means that stay the hand of God from striking of vs. For the prayers of the righteous are of great force with him; even as to doe all thinges. *S. Iames saith,* that, The *Iam. 5. 17.* prayer of a righteous man availeth much, if it be fervent; and bringeth the example of Elias, to proue it: *For saith hee, Though Elias was a man subiect to the like passions that wee be, yet was hee able by his prayers, both to open and shut the heauens.* Abraham likewise pretai- *Gen. 18.* sed so farre with God by his prayers for Sodom, that if there had beene but ten iust men

Ier. 15. 1.

found in it, it had beeene spared. The almighty God saith in the 15. chapter of Ieremy, Though Moses and Samuel stood before mee, yet mine affection could not bee toward this people. Which doth plainly shew ; that Moses and Samuel might haue done much with him, had hee not beeene so fully bent against his people in their sinnes, as hee was. So likewise he saith in

Ex. 14. 14.

the Prophecie of Ezechiel; Though these three men, Noah, Daniel, and Job, were amongl them, they should deliuier but their own soules by their righteousnesse. Which also sheweth, that if there had beeene any possible intreating of him for the Land, these three men might haue done it : but now hee was resolutely determined to the contrarie. In respect therfore that the zealous Preachers, and true professors of the Gospell doe so much prenaille with God by their prayers, they are said to bee the defenc and strength of Kingdomes and Countries, of Churches and Common-wealths : as it is

2. Kin. 2.

11.

2. Kin. 6.

17.

said of Eliah, that hee was the Chariot of Israel, and the horsemen thereof. Elisha also was enironed with a mountaine full of horses, and Chariots of fire. And sure it is, that Eliah and Elisha are not onely the Chariots and Horsemen of Israel ; but also by their prayers they do cause God himselfe to bee a wall of fire round about it ; as the Lord GOD saith by the Proph-

pht

ghet in the twenty two of Ezechiel, verse 30. I  
 sought for a man among them, that should 30.  
 make vp the hedge , and stand in the gap be-  
 fore me for the land ; that I might not destroy  
 it : but I found none. Which sheweth , that  
 if there had bee but some few to haue stood in  
 the breach , hee would haue spared the whole  
 land. This also appeareth more plainly in the  
 Prophecie of Jeremie : where the Lord sayth  
 thus : Run to and fro by the streets of Ierusa- Ier.5.  
 lem , behold , and inquire in the open places  
 thereof, if yee can finde a man , or if there bee  
 any that executeth iudgement and seeketh the  
 truth ; and I will spare it. Oh then marke and  
 consider , what a man may doe : yea what one  
 man may doe : what an Abraham may doe :  
 what a Moses may doe : what an Eliah may  
 doe : what a Daniel , what a Samuel , what  
 a Job , what a Noah may doe ! Some one man  
 ( by reason of his higb fauour with the Eternal )  
 is able sometimes to doe more for a land by his  
 prayers and feares , than many prudent men by  
 their counsell , or valiant men by their swordes.  
 Yea , it doth evidently appeare ( in the sacred  
 volume of the holy Ghost ) that some one poore  
 Preacher , being full of the Spirit and Power  
 of Eliah , doth more in his Study ( either for  
 offence , or desence : either for the turning away  
 of wrath , or the procuring of mercie ) than a

Camp royll, euē forty thousand strong : or  
 Can.3.7 as the spirit speaketh, Though they all have  
 their swords girded to their thighes, and be of  
 the most valiant men in Israel. And this is cle-  
 ly proued in one verse of the booke of Psalms  
 where the Prophet having reckned up the sins  
 of the people, addeth: Therefore the Lord min-  
 ded to destroy them, had not Moses ( his cho-  
 sen ) stood in the breach, to turne away his  
 wrath, lest hee should destroy them. See there-  
 fore what one man may doe with God. Some  
 one man doth so binde the hands of God, that  
 when hee should strike, bee hath no power to doe  
 it : as it is said of Lot : I can doe nothing till  
 thou bee come out. See how the Lord saith he  
 can doe nothing, because hee will doe nothing:  
 Hee doth wittingly and willingly suffer his  
 hands to bee manacled and bound behinde him,  
 for some selues sake, which he doth make mox  
 account, of than all the world besides ; so preci-  
 ous and deare are they in his sight. Likewise  
 is is written, that the Lord was exceedingly  
 incensed against the Israelites for their Idola-  
 trous Calfe, which they made in Horeb : yet  
 hee coulde doe nothing, because Moses would  
 not let him. And therefore hee falleth to intrea-  
 ting of Moses, that Moses would let him a-  
 lone, and intreat no more for them. Oh ( saith  
 the Lord to Moses ) let me alone, that my wrath  
 may

Pfa. 105.

23.

Gen. 19.

30.

Exo. 32.

10.

may wax hot against this people, and that I may consume them. Thus wee see, that except Lot goe out of the Cittie, and Moses let him alone, hee can doe nothing. O the profoundnesse and altitude of Gods mercy toward mankinde ! O the height and depth, length and breadth, of his loue toward some ! O , that the most glorious and invisible God should so greatly respect the sonnes of men ! for what is man , that hee shold bee mindefull of him : or the sonne of man, that hee shold regard him ? Let vs therefore that are the Lords remembrauncers , give him no rest , nor let him alone, vntill wee have some securtie and good assurance from him, that hee will turne away from vs the wrath which wee most justly haue deserued; that hee will spare vs , and bee mercifull vnto vs : yea, and as the Prophet saith ; Let vs never leauue him nor giue him ouer, till he repaire & set vp Jerusalem, the prayse of the world : lest for default hereof, that bee charged vpon vs , which was charged vpon the head of some of the Prophets in Israel ; Eze. 13. 4,5. that they were like the foxes in the waste places, that they had not risen vp in the gaps, neither made vp the hedge for the house of Israel. For now adayes, alas , wee haue many hedge-breakers , few hedge-makers ; many openers of gaps , few stoppers ; many makers of breaches , to let in the floods of Gods wrath vpon vs,

vs, but very fewe, that by true repentance ga  
about to make vp the breach, and to let downe the  
stones, that the gushing streams of Gods ven  
geance may bee stopt and stayed.

*Phil.* I doe now plainly see, that there bee  
some in high fauour with God, and, as wee  
say, greatly in his books; sith his loue is so great  
vnto them, that for their sakes he sparckh thou  
sands.

*Theol.* It is written in the Proverbs of Si  
lomon, that the righteous in a land are the es  
tablishment of the Kings throne; and the wicked,  
the overthrowing of the same. The words  
are these; Take away the dross from the siluer,  
and there will proceed a vessell for the finer.

*Pro. 25.4.* Take away the wicked from the King, and his  
Throne shall bee established in righteousness.  
Likewise in another place, the wise man affir  
meth, that the righteous are the strength and  
bulwarks of Cities, Townes, and Corporati  
ons: but the wicked are the weakning and vn  
doing of all.

*Pro. 27.8.* Scornefull men (saith he) set a City  
on fire; but the wise turne away wrath. To this  
purpose, most excellent is that saying of Eliphas  
in Job; The innocent shall deliuer the land;  
& it shal be preserued by the purenesse of their  
hands. We reade in the Booke of the Chroni  
cles, that when the Levites and the Priests were  
cast out by Ieroboam, they came to Ierusalem:

and

and all such as set their hearts to seeke the Lord God of Israel, came with them. And then afterward it is said, they strengthened the Kingdom of Iuda, and made Rehoboam the sonne of Salomon mighty. By all these testimonies it is evident, that princes, kingdomes, cities, townes and villages, are fortified by the righteous therein : and for their sakes also great plagues are kept back. Which thing one of the heathen did well see into ; as appeareth by his words, which are these : When God meaneth well vnto a City, and will do it good, then hee raiseth vp good men : but when hee meaneth to punish a citie or a countrey, and do ill vnto it, then hee taketh away the good men from it.

*Phil.* It is very manifest, by all that you haue alledged, that the wicked fare the better euer day in the yeere, for the righteous that dwel amongst them.

*Theol.* Allerperience doth teach it : and the Scriptures doe plentifully anouch it. For did not churlish Laban fare the better for Iacob his kinsman ? Doth hee not acknowledge, that the Lord had blessed him for his sake ? Did not Potiphar fare the better for godly Ioseph ? Doth not the Scripture say, that the Lord blessed the Egyptians house for Ioseph his sake ? and that the Lord made all that hee did to prosper in his hand ? Did not Obed-edom fare the better for the

<sup>2. Chron  
11.14,16  
17.</sup>

<sup>Gen.30.  
27.</sup>

<sup>Gen.39.</sup>

<sup>2 Sam.6.</sup>

the Arke? Did not the seenty and sixe soules that were in the shipp with Paul, speede all the better so; his sake? Did not the Angel of God tell him in the night, that God had givien unto him all that sailed with him? for otherwise, a thousand to one, they had bin all drowned. Therfore the children of God may very fitly bee compared to a great peice of coake, which though it bee cast into the sea, having many nailes fastned in it, yet it beareth them all vp from sinking, which otherwise would sinke of themselves. What shall wee say then, or what shall we conclude, but that the vngodly are more beholden to the righteous than they are aware of?

*Phil.* I doe thinke, if it were not for Gods children, it would goe hard with the wicked. For if they were sorted and shoaled out from amongst them, and placed by themselues, what could they looke for, but wrath vpon wrath, and plague vpon plague, till the Lord had made a finall consumption of them, and swept them like dung from the face of the earth?

*Theol.* Sure it is, all creatures would frowne vpon them. The Sunne would unwillingly shine vpon them, or the Moone gine them any light. The starres would not bee seene of them: and the Planets would hide themselves. The beasts would devoure them: the fowles would picke out their eyes. The fishes would make warre

warte against them : and all creatures in heauen and earth would rise vp in armes against them. *Pea*, the Lord himselfe from Heauen would raine downe fire and brimstone vpon them.

*Phil.* Yet for all this, it is a wonder to consider how deadly the wicked hate the righteous , and almost in every thing oppose themselves against them : and that in most virulent and spitefull manner. They raile and slander, scoff and scorne, mocke and mowe at them, as though they were not worthy to liue vpon the earth. They esteeme euery pelting Rascall, and preferre euery vile Varlet before them. And though they haue their liues and liberty , their breath and safety, and all that they haue else by the n, yet for all that,they could be content to eate their heart with garlick : so great, so fiery, so burning and hissing-hot is their fury and malice against them.

*Theol.* They may very fitly bee compared to a Moth that fretteth in peeces the same cloth wherein shee is bred. O; to a certaine worme or canker , that corrodeth and eateth shrow the heart of the tree that nourisheth her. O; vnto a man that standeth vpon a bough in the top of a tree where there is no more ; and yet with an axe choppeth it off , and therewithall falleth downe with it, and breaketh his necke. Enenso, the fooles of this world, doe what they can to chop

chop asunder the boongh that vpholds them : but they may know easilly what will follow.

*Phil.* I see plainly, they be much their owne foes, and stand in their owne light, and indeed know not what they do. For the benefit which they receiue by such , is exceeding great : and therefore by their maligning of them, they doe but hold the stirrup to their owne destruction.

*Theol.* Now to apply these things to our selues, and to returne to the first question of this argument : May we not maruell, that our nation is so long spared , considering that the sins thereof are so horrible and outrageous as they bee ?

*Phil.* Wee may iustly maruell at the wonderfull patience of God. And wee may well thinke, that there bee some in the land, which stand in the breach ; being in no small fauour with his Highnesse, sith they doe so much preuale.

*Theo!* The mercifull preservation of our most gracious King ( who is the breath of our nostrils) the long continuance of our peace, and of the Goe spel: the keeping back of the sword out of the land, which our sinnes pull vpon vs : the frustrating of many plots and subtill deuices which haue beene often invented against our State , yea , and the life of his Maiesties most royall person ; make mee to think , that there bee some strong pleaders with G D D, for the publike good of vs all,

*Phil.*

*Phil.* You may well thinke so indeed : For by our sinnes we haue forfeited( and daily doe forfeit into Gods hands ) both our King, our Countrey, our Peace, our Gospel, our liues, our goods, our lands, our liuings, our wiues, our children, and all that wee haue : but onely the righteous (which are so neare about the King, and in so high fauour) doe step-in and earnestly intreat for vs, that the forfeitures may be released, and that we may haue a lease (in parley) of them all againe : or at least, a grant of further tyme. But I pray you, Syr, are not we to attribute somethong concerning our good estate to the policie of the land, the lawes established, and the wisedome and counsell of our prudent Gouernours ?

*Theol.* Yes assuredly, very much : as the ordinary and outward meanes which God bleseth for our safety. For though the Apostle Paul had a grant from God for the safety of his owne life, and all that were with him in the ship ; yet he said, Except the mariners abide in the ship, we cannot be safe. Shewing thereby, that vnto faith and prayers, the best and wisest meanes must bee ioined. We are therefore vpon our knees every day to gine thankes vnto God, for such good meanes of our safety as hee hath given vs.

*Phil.* Well then ; as the prayers of the righteous haue beene hitherto great meanes both

both for the hindring and turning away of wrath, and the continuance of fauour; so shew, I pray you, what is the best course to be taken, and what in sound wisdome is to be don, both to preuent future dangers, and to continue Gods fauours and mercies still vpon vs.

*Theol.* The best and surest course that I can consider or conceiue of, is, To repent heartily for staines past, and to reforme our liues in time to come; to seek the Lord while hee may be found, and to call vpon him while hee is neere; to forsake our owne wayes, and our owne imaginationes, and to turne vnto him with all our hearts, with weeping, with fasting, and with mounting, as the Prophet Ieiel aduiseþ. For our God is gracious and mercifull, slow to anger, and of great kindnesse, and repenteþ him of the euill. All the Prophets doe counsell us to follow this course, and doe plainly teach, that if wee all (from the highest to the lowest) doe meeete the Lord with unsained repentance, and offer him the sacrifice of a contrite spirit, undoubtedly hee will be pacified toward vs, and bee mercifull to our transgressions. This is most plainly set downe in the seueneth of Ieremiah, where the Lord saith thus to his people: If you amend and redresse your wayes, and your workes: If you execute iudgement betwixt man and his neighbour, and oppresse not the strange

Ieiel.2.

Jer.7.5,6.

stranger, the fatherlesse, and the widow, and  
shed no innocent blood in this place, neither  
walke after other gods, to your destruction; then  
will I let you dwell in this place, euen in  
the Land which I gaue vnto your Fathers, for  
ever and euer. So likewise hee saith by the  
same Prophet, Execute yee judgement and  
righteousnes, and deliuere the oppressed from  
the hand of the oppressour, and vexe not the  
Fatherlesse, the Widow, or the strangers: doe  
no violence, nor shed innocent blood in this  
place. For if you doe this thing, then shall the  
King, sitting vpon the Throne of Dauid, enter  
in by the gates of this house, and ride vp  
on chariots, and vpon horses, both he and his  
seruants, and his people. And again, O yee  
disobedient children, returne, and I will heale  
your rebellion, The Lord also saith by his  
Prophet Esay, If yee consent and obey, yee  
shall eat the good things of the Land: but if  
yee refuse, and bee rebellious, yee shall bee de  
voured with the sword. For the mouth of the  
Lord hath spoken it. The Prophet Hosea  
saith, Come, let vs return to the L O R D : for  
he hath spoiled, and hee will heale vs: hee hath  
wounded vs, and he will binde vs vp. And a<sup>c</sup> Hes. 13.1.  
gain, O Israel, return vnto the L O R D (for  
thou hast fallen by thine iniquitie) and I will  
heale thy rebellion, and will loue thee freely:

Q

for

for mine anger is turned away from thee, I will be as the dew vnto Israel: hee shall grow as the Lillie, and fasten his root as the tree of Lebanon: his branches shall spread, and his beauty shall bee as the Olive tree, and his smell as Lebanon.

The Prophet Micah telleteth vs what is good for vs, and what is our best course, and what the Lord requireth at our hands; namely,

Mic. 6.8. these four things, To doe iustly, to loue mercie, to humble our selues, and to walke with our God. The Prophet Amos giueth the same

Amos 5. counsell, saying, Seeke the Lorpe, and yee shall liue. Seeke good, and not euill. Hate the euill, and loue the good, and establish judgement in the gate. It may bee, that the Lord of Hostes

will bee mercifull vnto the remnant of Ioseph. And the Lord himselfe saith, If this Nation, against whom I have pronounced, turne from their wickednesse, I will repent of the

plague I thought to bring vpon them, Ie. 1 8.8. Thus wee doe plainly see, what aduice and counsell the Prophets and holy men of God doe givne vnto vs. The summe of all is this,

That if wee do truly repent, and turn vnto him with all our hearts (studying to obey him, and walke in his wayes) then hee will grant vs any favour that wee will require at his hands. For even as a wool-pack, or other soft matter, be-

teth

reth backe , and dampeth the force of all shotte :  
So penitent , melting , and soft hearts doe beat  
backe the shot of Gods wrath , and turne away  
his vengeance from vs. Moreouer , woe may  
obserue in all experiance , that when Potentates  
are offended , or any great man hath concerned  
a displeasure against some poore man , then he  
must runne and ride , send Presents , use his  
friends , breake his sleepe , and never bee quiet  
untill hee hath pacified him : Even so must we  
deale with our God , seeing hee hath taken a dis-  
pleasure against vs. O therefore that wee would  
speedily use all possible meanes to pacifie his  
wrath ! Oh that wee would with one heart and  
voice , euerie one of vs ( from the highest to the  
lowest ) humble our selues before our God , for-  
sake our former euill waies , bee grieved for that  
wee haue done , and purpose never to doe the like  
againe ! Oh that it might goe to the hearts of vs ,  
that wee haue so often and so grievously offended  
so louing a God , and so mercifull a Father ! Oh  
that wee would awake once at last , and rouze vp  
our drowsie hearts , and ransack our sleepy consci-  
ences ; crying out against our sins , that our sins  
might never cry out against vs ! Oh that wee  
would judge our selues , accuse our selues , en-  
dite our selues , and condemne our selues ! so  
should wee never bee adiudged , accused , endited ,  
or condemned of the Lord. Oh that all hearts

might sobbe , all soules might sigh , all loins  
might bee smitten with sorrow , all faces gather  
blacknesse ; and everie man smite himselfe on the  
thigh , saying : What haue I done ? Oh , that  
both Magistracie, Ministerie, and Communitie,  
would purpose and vow , and even take a booke  
of themselves , that from henceforth, and from  
this day forward , they would set their hearts  
to scke the Lord ; and that they would wholy  
gine vp themselues to his obedience ! Oh  
that all men, women and children, would feare  
God , and keepe his Commandements ; would  
eschew euill, and doe good ; would studie to please  
God in all things , and to bee fruitfull in all good  
worke ; making conscience to persone the  
duties of their generall callings , and dueties of  
their speciall callings ; duties of the first Table,  
and dueties of the second Table : that so God  
might be sincerely worshipped , his Name true-  
ly reverenced , his Sabbaths religiously obser-  
ued ; and that every man would deale kindly,  
mercifully , iustly , and uprightly with his neig-  
bour ; that there might bee no complaingning,  
no crying in our streets ! Oh , I say againe and  
againe, that if all of vs, of what estate , degré,  
or condition soever , would walke in the paths  
of our God , then doubtlesse we shold live , and  
see good dayes , all future dangers shold be pre-  
vented , our peace prolonged , our State es-  
tablished,

wished, our King preserved, and the Gospell continued. Then should wee still enjoy our lynes, our goods, our lands, our lyvings, our wines, our children, our houses and tenements, our orchards and gardens: yea, as the Prophet saith, we shall eat the good things of the Land, spend our daies in much comfort, peace and tranquillity, and leane great blessings vnto our children and posterite, from age to age, from generation to generati-

*Phil.* You haue fully answered my question, and well satisfied mee therein out of the Scriptures: Yet, I pray you, give mee leave to adde one thing to that which you haue at large set down. The Lord saith by the Prophet Amos, that for their lynes and rebellions, hee had giuen them cleannesse of teeth, that is, dearth and scarcity: and yet they did not turne vnto him. Also hee with-held the raine from them, and punished them with drought, and yet they did not turne vnto him. Moreover, hee smotetheir Corne, their great Gardens, their Orchards, Vineyards, Fig-trees, and Olieue-trees, with blasting and mildeaw; and the palmer-worme did deuoure them: and yet they did not returne vnto him. Last of all, hee smotethem with pestilence, and with the sword, and ouerthrew them, as hee ouerthrew Sodome and Gomorrah; and they

were as a fire-brand pluckt out of the burning; yet, for all this, they did not turne vnto him. Yee haue not turned vnto me, saith the Lord. But now to come to the point. Out of this I gather, that if we multiply our transgressions, God will multiply his plagues vpon vs: but on the contrary, if wee would vnfainedly turne vnto the Lord our God with all our hearts, all plagues shoulde be staid, all dangers preuented, and no euill shoulde fall vpon vs. For, because they would not turne, therefore hee smote them. If therefore they had turned, hee would not haue smote them. But now, I pray you, briefly conclude this point, and declare in few words, what it is that doth most materially concerne our peace, and publike good.

*Theol.* These few then briefly I take to be the things which belong to our peace.

10. things  
concerning our  
peace.

- Let Salomon execute Joab and Shemei.
- Let Achab and Eliah slay the Priests and Prophets of Baal.
- Let Aaron and Eleazar minister before the Lord faithfully.
- Let Jonas bee cast out of the ship.
- Let Moses stand fast in the gap, and not let down his hand.
- Let Iosyah succeed him.

Let Cornelius feare God with all his house-  
hold.

Let Tabitha bee full of god works and almes-  
deeds.

Let Deborah judge long in Israel, prosper and  
be victorious.

Let vs pray, that the light of Israel may not bee  
quenched.

And this I take to bee the summe of all that be-  
longs to our peace.

*Phil.* The summe of all our conference hi-  
therto, as I remember, may bee reduced vnto  
these few heads: First, mans naturall corrupti-  
on hath been laid open. Secondly, the horrible  
fruits thereof. Thirdly, their euill effects and  
workings, both against our soules and bodies,  
goods, name, and the whole Land. Lastly, the  
remedies of all. Now therefore, I would growe  
to some conclusion of that which you touched  
by the way, and made some mention of; namely,  
the signes of saluation and damnation: and  
declare vnto vs plainly, whether the state of  
a mans soule before God, may not by certaine  
signes and tokens bee certainly discerned in  
this life.

*Theol.* Besides those which before haue been  
mentioned, we may adde these nine follo-  
wing:

Nine  
signes of  
a sound  
soule.

Honeste of Gods Name.

Keeping of his Sabbathes.

Truth.

Sobrietie.

Industry.

Compassion.

Humility.

Chastity.

Contentation.

2.Pet.1.  
5,6,7.

*Phil.* These indeed, I grant, are very good signes: but yet all of them are not certain. For some of them may be in the reprobates.

*Theol.* What say you then to S. Peters signes set downe in the first Chapter of his second Epistle: which are these eight,

S.Peters 8  
signes of  
saluation.  
2.Pet.1.8

Faith.

Vertue.

Knowledge.

Temperance.

Patiencie.

Goditnesse.

Brotherly Kindnesse.

Love.

Saint Peter saith, If these bee in vs, and abound, they will make vs neither idle, nor unfruitfull in the knowledge of our Lord Iesu.

*With this*

which is as much as if he had said, They will make vs sound & sincere Professors of the gospel.

*Phil.* All these, I grant, are exceeding good signes and evidences of a mans saluation : but yet some of them may deceive, and an hole may be picked in some of these Evidences. I would therefore heare of some such demonstratiue and infallible Evidences, as no Lawyer can finde fault with. For I hold, that good Divines can as perfectly judge of the assurances and Evidences of mens saluation, as the best Lawyer can judge of the assurances and Evidences, whereby men hold their lands and livings.

*Theol.* You have spoken truly in that. And to God all the Lords people would bring with the Evidences of their saluation, that wee might discern of them.

*Phil.* Set downe then, which be the most certain and infallible Evidences of a mans saluation : against which, no exception can be taken.

*Theol.* I judge these to be most sound and infallible.

Assured faith in the promises.

Sinceritie of heart.

The Spirit of adoption.

Seven in-fallible signes of saluation.

A&T. 16.31

Pro. 11.10

John. 1.45

Sound

Rom. 8.

14.

Joh. 4. 3.

1. Thes. 4.

5.

Rom. 5. 1.

Col. 1. 23.

Mat. 24.

13.

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touching this point. And one thing more I doe gather out of all your speech; so wit, that you doe think a man may be assured of his saluation euen in this life.

*Theol.* I doe think so indeede. For hee that knowesth not in this life that hee shall bee saued, shall never bee sauad after this life. *For S. John* <sup>1. Joh. 3. 2.</sup> *smith,* Now are we made the sons of God.

*Phil.* But because many doubt of this, and the Papists doe altogether deny it; therefore, I pray you, confirm it ynto vs out of the scriptures.

*Theol.* The Apostle saith, We knowe, that if our earthly house of this Tabernacle bee destroyed, we haue a building giuen vs of God; that is, an house not made with hands, but etenall in the heauens. Marke, that hee saith, both hee, and the rest of Gods people, did certinly knowe, that Heauen was provided for them. *For,* the spirit of adoption beareth wit- <sup>Rom. 8.</sup> nesse with our spirits, that we are the children <sup>5, 16.</sup> of God. *And agayne,* the same Apostle saith, From henceforth is laid vp for me the crowne <sup>2. Tim. 4. 8.</sup> of righteousnesse: which the Lord, the righteous Judge, shall giue mee at that day; not to mee onely, but to all them that loue his appearing, *Here* wee see, that hee knew there was a crowne prepared for him, and for the Elect.

And the same Spirit which did assure it vnto Paul,

Paul doth assisse it also to all the children of God.  
For they have all the same Spirit, though not  
in the same measure. Saint John saith also,  
Heerby we are sure we knowe him, if wee keep

*Ioh.2.3* his commandements. In which words S. John  
telleth vs thus much, that if wee doe unfaidely  
endeavour to obey God, there is in vs the true  
knowledge and feare of God: and consequently

*Pet.1.10* wee are sure we shall be saved. S. Peter saith,

Giue all diligence to make your calling and  
election sure. Wherefore shold the Apostle ex-  
hort vs to make our election sure, if none could  
be sure of it? In the second to the Ephesians, the  
Apostle saith flatly, that in Christ Jesus we doo  
already sit together in the heauenly places. His  
meaning is not, that we are there already in pos-  
session; but we are as sure of it, as if we were  
there already. The reasons hereof are these:  
Christ our head is in possession: therefore he  
will draw all his members unto him, as he him-  
selfe saith.

*Ioh.12.32* Secondly, we are as sure of the thing which

*Ioh.14.13* we hope for, as of that which we have: but we  
are sure of that which we have, which is the  
worke of grace; therefore we are sure of that we  
look for, which is the crowne of glory. Many  
other places of the holy Scripture might be al-  
leged to this purpose: but, I suppose, these may  
suffise.

*Phil.* As you haue shewed this by the Scriptures : so also shew it more plainly by euident reasons out of the same.

*Theal.* How can a man in truth call God his Father (when hee saith, Our Father which art in heauen) and yet doubt whether he be his Father or no : For, if God indeed be our Father , and we his children , how can wee perish : how can wee be damned : Will a father condemne his owne children : Shall the children of God bee condemned : So, no : There is no condemnation to them that are in Christ Iesus. And, Who can lay any thing to the charge of Gods elect ? It is God that iustifieth , who can condemne ? It is therfore most certain and sure, that all such as doe in truth call God their Father , and haue God for their Father, shall bee saued. Againe : How can a man say, in truth and feeling, that hee beleuees the forgiuenes of sinnes, and yet doubt whether hee shall bee saued : For if hee bee fully perswaded that his sins be forgiuen, what letteth why hee should not bee saued : Moreover, as certainly as wee knowe we are called , iustified and sanctified : so certainly we knowe we shall be glorified. But wee knowe the one certainly, and therefore the other.

*Ayn.* I will never beleue, that any man can certainly know , in this world , whether hee shall bee saued or da mned : but all men must

Rom.8.1

Rom.8.

33,34.

must hope well, and be of a good beleef.

*Theol.* Nay, wee must gde further than hope well: We may not venture our salvation vpon uncertaine hopes: as if a man should hope it woulde bee a faire day to morrow; but hee cannot certaintely tell. No, no: Wee must in this case, beeing of such infinite importance as it is, growre to some certainty and full resolution. Wee see, worldly men will bee loth to hold their lands and leases vncertainly, hauing nothing to shewe for them. They will not stand to the courtesie of their Land-lords, nor rest vpon their god wils. They will not stay vpon uncertaine hopes. No, they are wiser than so. For the childezen of this world are wiser in their generation than the childezen of light, Luke 16. They will bee sure to haue something to shewe. They will haue it vnder seale. They will not stay vpon the words and promises of the most honest men, and best land-lords. They cannot be quiet till they haue it in white and blacke, with sound counsell vpon their Title, and euery way made as sure vnto them, as any Law of the Land can make it.

Are then the childezen of this world so wise in these inferior things, and shall not wee bee wise in matters of tenne thousand times more importance? Are they so wise for earth, and shall not wee bee as wise for Heauen? Are they

so wise for their bodies, and shall not we bee as wise for our soules? Shall we hold the state of our immortall inheritance by hope-swell; and have no writings, or evidences, no seal, no witnessesse, nor any thing to shewe for it. Alas! this is a weak Tenure, a broken Title, a simple hold indeed.

*Amen.* Yet for all that, a man cannot be certaine.

*Theol.* Yes: S. John telleth vs, we may be certain. *For hee saith,* Heerby wee knowe wee dwell in him, and he in vs, because he hath given vs of his Spirit. *Hee saith not,* Will we hope, but *Wee knew certaintly.* *For he* that hath the spirit of God, knoweth certaintly hee hath it; and *hee* that hath faith, knoweth that *hee* hath faith; and *he* that shall be saved, knoweth he shall be saved. *For God doth not worke so darkely in mens hearts by his Spirit,* but that they may easily knowe whether it bee of him or no, if they would make a due triall. Againe, the same Apostle saith, *Hee that beleeueth in the Sonne of God hath the witnesse in himselfe.* That is, *hee hath* certain testimonies in his owne conscience, that *he* shall bee saved. *For we must fetch the warrant of our saluation from within our selves;* men from the worke of God within vs. *For* looke how much a man seeleth in himselfe the increase of knowledge, obedience and godlinesse, so

1.Ioh.4.

13.

1.Ioh.5.

16.

so much the more sure hee is that hee shall be  
ued. A mans owne conscience is of great force  
this way, and will not lie, or deceiue, saith  
Pro. 27. 19 saith the wise man, As water sheweth face  
face; so doth the heart, man unto man. This  
is, the minde and conscience of every man  
leth him iustly (though not perfectly) what he doth.  
For the conscience will not lie; but accuse  
excuse a man, beeing in stead of a thousand  
nesses.

**I Cor. 2. 11.** The Apostle also saith, No man knoweth  
things of man, but the spirit of a man that is  
in him. And again the Scripture saith, Mans soule  
Pro. 20. 29 is as it were the candle of the Lord: wherefore  
he searcheth all the bowels of the belly. Then,  
it is a clear case, that a man must have  
course to the worke of Gods grace within him  
even in his owne soule: and thereby he shall  
certainly resolved one way or another. For  
men as Rebecca knew certainly, by the stirring  
and stirring of the twines in her womb, that she  
was conceiued and quick of childe: so God  
dien knowe certainly, by the motions and stir-  
ring of the holy Ghost within them, that they  
have conceiued Christ, and shall undoubtedly  
lained.

**Phil.** I pray you let vs come to the ground  
worke of this certainty of saluation, and spe-  
somewhat of that

*Theol.* The ground-worke of our salvation  
is laid in Gods eternall election ; and , in respect  
thereof, it standeth fast and unmoveable , as it  
is written, The foundation of God standeth <sup>2 Tim. 2.</sup>  
fast. And againe, Hee is faithfull that hath pro-  
mised:though we cannot beleue,yet he abides  
faithfull. So then as wee knowe it certainlye  
in our selnes , by the consequence of election : so  
<sup>16.</sup> <sup>1. The. 5.</sup>  
it standeth most firme in respect of God, and  
his eternall and immutable decree. And a thou-  
sand infirmities ( nay, all the sinnes of the world,  
nor all the Divils in hell ) cannot overthrowe  
Gods election. For, our Lord Jesus saith, All <sup>John 6.</sup>  
that the Father hath giuen mee, shall come vnto me. And againe, This is the Fathers will that <sup>John 6.</sup>  
hath sent mee, that of all which hee hath giuen <sup>39.</sup>  
me, I should lose nothing ; but should raise it  
vp again at the last day. And in another place,  
our Saviour Christ saith , My sheep heare  
my voice, and I knowe them, and they follow <sup>John 10.</sup>  
me, and I giue vnto them eternall life, and they <sup>27.</sup>  
shall never perish : neither shall any plucke  
them out of my hand. My Father, which gaue  
them me, is greater than all:and none is able to  
take them out of my Fathers hand. We ought  
therefore to bee as sure of our salvation , as of  
any other thing which God hath promised , of  
which wee are bound to beleue. For , to  
doubt thereof, in respect of Gods truth, is blas-

mous against the immutability of his truth.

*Phil.* But, are there not some doubts, at some times, euen in the very elect, and in those which are growne to the greatest perswasion?

*Theol.* Yes verily. For hee that never doubted, never beleueed. For whosoever beleueeth in truth, feeleth sometimes doubtings and wauerings. Euen as the sound body feeleth many grudgings of diseases, which if he had not health, he could not feele: so the sound soule feeleth some doubtings, which if it were not sound, it could not so easily feele. For wee feele not corruption by corruption, but we feele corruption by grace. And the more grace wee have, the more quicke wee are in the feeling of corruption. Some men of tender skinnes and quick feeling, will easily feele the lightest feather, in softest manner laid vpon the ball of their hands; which others of more slow feeling and hard flesh, cannot so easily discerne. So then it is certaine, that although the children of G D D feele some doubtings at some times, yet the same doe no whit impeach the certaintie of their salvation; but rather argue a perfect soundnesse and health of their soules. For, when such little grudgings are felt in the soule, the children of G D D oppose against them the certainty of G D D S truth and promises, and so doe easie-

wisly ouer come them. For, the Lords people need no more to feare them, than hee, that rides through the streets vpon a lustie Gelding, with his sword by his side, needeth to feare the barking and baulking of a fewe little curs and whap-pets.

*Phil.* Shew yet more plainly, how or in what respect the childe of God may both haue doubtings, and yet be fully assured.

*Theol.* Euen as a man set on the toppe of the highest steeple in the world, and so fast bound unto it, that hee cannot fall though hee would: yet when hee looketh downward, hee feareth, because mans nature is not acquainted nor accustomed to mount so high in the aire, and to behold the earth so farre beneath: but when hee looketh upward, and perceiveth himselfe fast bound, and out of all danter, then haue we casteth away all care: Euen so, when wee looke downward to our selues, wee haue doubts and feares; but when wee looke upward to Christ, and the truth of his promises, we seele our selues cocke-sure, and cease to doubt any more.

*Phil.* Declare vnto vs what is the otiginall of these doubts and feares, and from whence they spring in the children of God.

*Theol.* They spring from the imperfection of our regeneration, and from that strife whiche

Is in the very minde of the elect, betwene faith and infidelity. For, these two do mightyly fight together in the most regenerate, and strive to ouer-master and ouer-shadow one another. By reason whereof, sometimes it commeth to passe, through the preuailing of vnbeliere, that the most exzellent servants of God may fall into fittes and pangs of despaire, as Iob and Dauid in their temptations did. And even in these dayes also, some of Gods children at sometimes are shrewdly handled this way, and brought verie lowe, enen unto deaths dooze: but yet the Lord in great mercie doth recover them, both from totall and finall despaire. Onely they are humbled and tried by these sharp fittes for a time, and that for their great god. For, as wee vse to say, that an ague in a yong man is a signe of health: so these burning fittes of temptations in the elect, for the most part, are signes of Gods grace and favour. For, if they were not of God, the Diuell woulde never bee so busie with them.

*Phil.* Is it not meer presumption, and an ouermuch trulling to our selues, to bee perswaded of our saluation?

*Theol.* Nothing lesse. For, the ground of this perswasion is not laid in our selues, or any thing within vs, or without vs; but onely in the righteousnesse of Christ, and the mercifull

promises of God. For, is it any presumption in vs to beleue that which God hath promised, Christ hath purchased, and the holy Ghost hath sealed? No verely, it is not any presumption; but a thing which wee all stand bounden to, as wee will answer it at the dreadfull day of judgement. As for our selues, wee doe freely confessse, that in Gods sight wee are but lumpes of sinne, and masses of miserie, and cannot, of our selues, move hand or foot to the furtherance of our salvation. But, haing iustified by faith, wee are at peace with God, and fully persuaded of his loue and favour towards vs in Christ.

*Phil.* Cannot the reprobates and vngodly be assured of their saluation?

*Theol.* No, the Prophet saith, There is no peace to the wicked. Then I reason thus: They which haue not the inward peace, cannot bee assured: But the wicked haue not the inward peace; Therefore they cannot bee assured. Stedfast faith in the promises doth assure: But the wicked haue not stedfast faith in the promises; Therefore they cannot bee assured. The Spirit of adoption doth assure: But the wicked haue not the Spirit of adoption; Therefore they cannot bee assured.

To conclude: When a man seeleth in himselfe an euill conscience, blidenesse, profanenesse,

and disobedience ; hee shall, in despite of his heart, sing this dolefull song : I know not whether I shall bee saued or damned.

*Phil.* Is not the doctrine of the assurance of saluation a most comfortable doctrine ?

*Theol.* Yes doubtlesse. For except a man be perswaded of the fauour of God, and the forgivenesse of his sins, and consequently of his saluation, what comfort can hee haue in any thing ? Besides this , the persuasion of G D D S lone towards vs , is the roote of all our loue and cheerefull obedience towards him. For , therefore wee loue him and obey him , because wee knowe he hath loued vs first , and written our names in the Wooke of life. But , on the contrarie , that generall doctrine of the Papists , which would haue men alwayes doubt and feare in a servile sort , is most hellish and uncomforable. For so long as a man holds that , what encouragement can hee haue to serue God ? What loue to his Maiestie ? What hope in the promises ? What comfort in trouble ? What patience in aduersity ?

*Antil.* Touching this point , I am flatte of your minde. For , I thinke verily a man ought to bee perswaded of his saluation : and for mine owne part , I make no question of it. I hope to be saued as well as the best of them all. I am out of feare for that. For , I haue such a

fled.

shedfast faith in God, that if there should be but two in the world saued, I hope I should be one of them.

Theot. You are very confident indeed. You are perswaded before you know. I would your ground were as good as your vaine confidence. But who is so bold as blinde Bayard? Your hope is but fancie, and as a sickes mans dreame. You hope you cannot tell what. You haue no ground so; that you say. For what hope can you haue to bee saued, when you walke in no path of saluation? What hope can a man haue to come to London speedily, that travellath nothing that way, but quite contrary? What hope can a man haue to reap a good crop of corne, that vseth no meanes, neither ploweth, soweth, nor harroweth? What hope can a man haue to bee sat and wel-liking of his body, that seldome, or never, eateth any meat? What hope can a man haue to escape drowning, which leapteth into the See? Then so, what hope can you haue to bee saued, when you walke nothing that way, when you vse no meanes, when you doo all things that are contrarie to the same? For (alas!) there is nothing in you of those things, which the Scriptures do affirme must bee in all those that shall bee saued. There bee none of the forenamed signes and tokenes in you, You are ignorant, profane, and

carelesse. God is not worshipped vnder your roose. There is no true fear of God in your selfe, nor in your houesold. You seldom heare the Word preached. You content your selfe with an ignorant Minister. You haue no prayars in your familie, no reading, no singing of Psalmes, no instructions, exhortations, or admonitions, or any other Christian exercises. You make no conscience of the obseruation of the Sabbathes: you vsse not the Name of God with any reverence: you break-out somtimes into horrible oathe and cursings: you make an ordinary matter of swearing by your faith and your troth. Your wife is irreligious; your children, dissolute and vngratefull; your seruants, profane and carelesse. You are an example in your owne house of all Atheisme and consciencelesse behaviour. You are a great gamster, a rioter, a spend-thrift, a drinke, a common ale-houe hunter, a whole-hunter; and, to conclude, given to all vice and naughtiness. Now then, I pray you, tell mee, or rather let your conscience tell me, What hope can you haue to bee saued, so long as you walke and continue in this course? Doth not S. John say, If wee say wee haue fellowship with him, and walk in darknes, wee are liers? Doth not the same Apostle answere, that such as say they knowe God, and keepe not his commandements, are liers?

1. John 1.

6.

1. John 3.

4.

Again,

Again; doth he not say, He that committeth sin, is of the Diuell ; And, Whosoever doth not righteousness, is not of God ? Doth not our Lord Jesus flatly tell the Jewes ( which bragged that Abraham was their Father ) that they were of their father the diuell, because they did his works ? Doth not the Apostle Paul say, His seruants wee are to whom we obey, whether it be of sin vnto death, or of obedience vnto righteousness ? Doth not the Scripture say, He that doth righteousness is righteous ? Doth not our Lord Jesus affirm, that, Not euery one that saith, Lord, Lord, shall enter into the kingdom of heaven; but hee that doth the will of my Father which is in heaven ? Therefore I conclude, that, For as much as your whole course is carnall, carelesse and dissolute, you can haue no warrantable hope to be saued.

*Phil.* I do verily think, that this mans case (which now you haue laid open) is the case of thousands.

*Theol.* ~~Be a doubtlesse, of thousand thousands,~~  
~~the more is the pity.~~

*Aym.* Soft and faire, Sir, you are very round indeed. Soft fire maketh sweet malt. I hope, you knowe wee must bee saued by mercie, and not by merit. If I could doo all my self, wherefore serueth Christ ? I hope, that which I cannot doo, hee will doo for mee. And I hope to

<sup>1. John 3:18.</sup>

<sup>Rom. 6:16.</sup>

to bee saued by Iesus Christ , as well as the best  
of you all.

*Theol.* Oh, now I see which way the game goeth. You would faine make Christ a cloke for your sins. You will sin, that grace may abound. You will sinne frankly, and set all vpon Christes score. Truly there be many thousands of your minde : which hearing of Gods abundant mercie in Christ, are thereby made more bold to sinne. But they shall knowe one day, to their cost, what it is so to abuse the mercy of God. The Apostle

Rom. 2.4. saith, The mercy and louing kinknelle of God should lead vs to repentance. But wee see, it leads many to further hardnesse of heart. The

PG. 130.4 Prophet saith, With him is mercy that he may be feared. But many thereby are made more secure and carelesse. But to come nearer the mark : You say you hope to bee saued by Iesus Christ. I answer : If those things bee found in you, which the Scriptures auouch to be in all that shall bee saued by him, then you may haue great confidence, and assured hope ; otherwise not. Now the Scriptures doo thus determine it, and set it downe : that if a man bee in Christ, and look to be saued by him, he must be endued with these qualities following ;

First, he must be a new Creature.

Secondly, hee must live, not after the lusts of men,

9. Things  
required  
of all that  
shall bee  
saued by  
Christ.

2. Cor. 5.

3.

2. Pet. 4.2.

- men, but after the will of God. Titus 2.  
 Thirdly, he must be zealous of good works. 14.  
 Fourthly, hee must dy to sin, and live to righte- Rom. 6.  
 ousnes. 14.  
 Fifthly, he must be holy and vnblameable. Col. 1. 23.  
 Sixthly, he must so walk as Christ hath walked. 1. John 2.  
 Seuenthly, hee must crucifie the flesh, with the 6.  
 affections and lusts. Gal. 5. 24.  
 Eighttly, he must walk not after the flesh, but Rom. 8. 1.  
 after the Spirit.  
 Last of all, hee must serue God in righteousness Luke 1.  
 and true holinesse, all the daies of his life. 75.  
 Loe then what things are required of all that  
 shall bee saved by Christ. Now therefore if these  
 things bee in you in some measure of truth, then  
 your hope is currant, sound and good : otherwise  
 it is nothing worth. For, in battyn doo men say,  
 they hope to bee saved by Christ, when as they  
 walk dissolutely. The reason hereof is, because  
 the members must bee suitable to the head. But  
 Christ our head is holy : therefore wee his mem-  
 bers must be holy also ; as it is written, Bee yee  
 holy, for I am holy. Otherwise, if wee will toyne 1. Pet. 1.  
 profane and vnholie members to our holie head  
 Christ, then wee make Christ a monstret. As if  
 a man should toyne unto the head of a Lion,  
 the necke of a Beare, the bodie of a Wolfe, and  
 the legges of a Boare : were it not a monstrous  
 thing : would it not make a monstrous creature ?  
 Cusa

Euen such a thing do they go about, which woulde  
haue swearerers, drunkeards, whoremongers, and  
such like, to bee the members of Christ, and to  
haue life and saluation by him. But sith you do  
so much presume of Christ, I pray you let me  
ask you a question.

*Antil.* What is that?

*Theol.* How do you know that Christ died for  
yon particularly, and by name?

*Antil.* Christ died for men, and therefore for  
me.

*Theol.* But all men shall not be saued by Christ.  
How therefore do you knowe that you are one  
of them that haue speciall interest in Christ, and  
shall be saued by his death?

*Antil.* This I knowe, We are all sinners, and  
cannot be saued by any other than by Christ.

*Theol.* Answer directly to my question. How  
do you knowe in your self, and for your self, that  
you are one of the elect, and one of thos for whom  
Christ died?

*Antil.* I knowe it by my good faith in God,  
because I put my whole trust in him, and in  
none other.

*Theol.* But how knowe you that you haue  
faith? or how shall a man knowe his faith?

*Antil.* I knowe it by this; that I haue alwaies  
had as good a meaning, and as good a faith to  
Godward, as any man of my calling, & that is

not booke-learned. I haue alwaies feared God with all my heart, and serued him with my praiers.

*Theol.* Cushi: now you go about the bush, and honor in the airc: answer mee to the point. How do you know certainly and assuredly, that Christ died for you particularly and by name?

*Antil.* You would make a man mad. You put me out of my faith: you drive me from Christ. But if you go about to drive me from Christ, I will never beleue you. For, I knowe we must be sau'd onely by him.

*Theol.* I go not about to drive you from Christ, but to drive you to Christ. For, how can I drive you from Christ, seeing you never cam neer him: how can I drive you out of Christ, seeing you were never in him? But this is it that deceiveth you and many others; that you think you beleue in Christ, because you say you beleue in Christ: as though faith consisted in words; or as though a man had faith, because hee saith so. If enerie me that saith hee hath faith, therefore hath faith, and every one that saith hee beleueneth in Christ, both therefore beleue, then who will not have faith? who will not beleue? But in verie daed, your faith, and the faith of many others, is nothing else but meer imagination. But all this while you haue not answered my question concerning your particular knowledge of Christ.

*Antil.*

*Antil.* I can answer you no otherwise than I haue answerd you, And I think I haue answred you sufficiently.

*Theol.* No, no : you faulter in your speech : your answser is not worth a button : you speake you wot not what : you are altogether besogged and benighted in this question. But if there were in your heart the true knowledge and lively feeling of God , then I am sure you would haue yeelded another and a better answser : then you wold haue spoken something from the sense and feeling of your owne heart , and from the work of Gods grace within you. But because you can yeeld no sound reason that Christ died for you particularly and by name , therefore I suspect you are none of them which haue proper interest in him , and in whom his death takes effect indeed.

*Phil.* I think , this question would grauell a great number : and few there be that can answer it aright.

*Theol.* It is most certaine. I knowe it by lamentable exerience , that not one of an hundred can soundly and sufficiently answer this question ; none indeed, but enely those in whom the new work is wrought , and doe by the inward work of the Spirit feel Christ to bee theirs. I haue talked with some , which are both witty , sensible , and learned ; who notwithstanding,

*when*

when they have bin brought to this very point and issue, have stuck soze at it, and staggered very much. And howsoeuer they might by witte and learning shuffle it over, and in a blundering sort speake reason, yet had they no feeling of that which they said, and thereforee no assurance: and consequently, as good never a whit as never the better. It is the sanctifying Sp[irit], that gineth feeling in this point: and therfore without the feeling of the operation of the same spirit, it can never bee soundly answered. Thus then I doe close vp this whole matter: As the vine=branch cannot live and bring forth fruit, except it abide in the vine: no more can wee, except we abide in Christ, and bee truly grased in him by a lively faith. None can haue any benefit by him, but they wel which dwelle in hym. None can live by Christ, but they which are changed into Christ: none are partakers of his body, but they which re in his bodie: None can bee saued by Christ crucified, but they which are crucified with Christ: None can live with him being dead, but he which die with him being aline. Therfore let vs root downward in mortification, that we may shoot upward in sanctification: let vs die to sinne, that wee may live to righteonsnesse: Let vs while wee are aline, that we may live when we are dead.

*Assur.* If none can be saued by Christ, but onely,

onely these which are so qualified as you speake  
of, then Lord haue mercy vpon vs : then the  
way to Heauen is very strait indeed, and fewe  
all shall bee saued. For, there bee few such in the  
world.

*Theol.* You are no whit therein deceived. For,  
when all comes to all, it is most certain, that few  
shall bee saued. Whiche thing I will shewe vnto  
you both by Scripture, reason and examples.

*A(m).* First then let vs hear it proued by the  
Scriptures.

*Theol.* Our Lord Jesus saith, Enter in at the  
Mat.7. 10. strait gate. For, it is the wide gate and broad  
way that leads to destruction ; and many there  
bee which goe in therewith : because the gate is  
strait, and the way narrow, that leadeth vnto

Mat.20. life, and few there be that finde it. Again he saith,  
16. Many are called; but few are chosen. In another  
place, we reade of a certayne man which came to  
our Sauour Christ, and asked him of purpos,  
whether we shold bee saued. To whom our

Luke 13. Lord Jesus answered thus : Strive to enter in  
14. at the straight gate. For, many (I say vnto you)  
will seek to enter in, and shall not bee able. In  
whiche answer, albeit our Sauour doth not answere  
directly to his question, either negatively  
or affirmatively, yet doth hee plainly insinuate  
by his speeches, that fewe shall bee saued. For  
first hee bids vs strive earnestly ; noting therin

that it is a matter of great strife against the world, the flesh, and the diuell. Secondly, he affirmeth, that the gate is very straite; noting, that none can enter-in, without vehement crowding, and almost breaking their shoulder-hones. Lastly, hee saith, that Many which seek to enter-in, shall not bee able; noting thereby, that even of them that seek, many shall steppe host, because they seek him not aright. Elias also saith, Except the Lord of Hosts had left vs a seed, wee had been as Sodom; and had been like to Gomorrah. The Apostle also alledgedeth out of the Prophet, that The Lord will make a short account in the earth, and gather it into a short summe with righteousnes. These Scriptures, I think, are sufficient to prooue, that few shall be saved.

Esay 10.

22.

Rom.9.

18.

*Asun.* Now let vs heare your reasons.

*Theol.* If wee come to reason, wee may rather wonder that any shoulde bee saved, than that some shall bee saved. For, wee haue all the lets and hinderances that may bee, both within vs, and without vs. We haue (as they say) the Sunne, Moon, and seuen Starres, against vs. We haue all the Divils in hell against vs, with all their hones, heads, maruellous strength, infinite wiles, cunning deuices, deepe sleights, and methodicall temptations. There comes a soze stremme against vs. Then haue

S

we

wee this present evill world against vs, with  
her innumerable baits, snares, netts, gins and  
grins, to catch vs, fetter vs, and entangle vs.  
Heer haue wee profittes and pleasures, riches  
and honour, wealth and preferment, ambition  
and conetousnesse. Heere comes in a Camp-  
royall of spirituall and invisible enemis. Last-  
ly, wee haue our flesh, that is, our corrupted na-  
ture against vs : wee haue our selues against  
our selues. For, wee our selues are as great e-  
nemis to our salvation, as either the World,  
or the Djinell. For, our vnderstanding, reason,  
will and affections, are altogether against vs.  
Our naturall wisedome is an enemite unto vs.  
Our concupisences and lusts doo minister  
strength to Satans temptations. They are all  
in league with Satan against vs. They take  
part with him in every thing against vs and our  
saluation. They fight all vnder his standard,  
and receive their pay of him. This then goeth  
hard on our side, that the Djinell hath an in-  
ward part against vs : and wee carry alwayes  
within vs our greatest enemie, which is our  
readie, day and night, to betray vs into the  
hands of Satan ; yea, to vnbolt the doore, and let  
him in to cut our throats. Heer then wee see in  
huge arme of dreadfull enemies, and a verie  
legion of Djinels, lying in ambush against our  
Soules. Are not wee therfore poor wretchede in  
mote

most pitifull case, which are thus betrated and besieged on every side : All things then considered, may wee not iustly marbell, that any shall bee saued ? For, who seeth not, who knoweth not, that thousand thousands are carried headlong to destruction, either with the temptations of the World, the Flesh, or the Devil ? But yet further I will shewe by another very manifest and apparant reason, that the number of Gods Elect vpon the face of the Earth, are very fewe, in comparison ; which may thus bee considered : First, let there bee taken away from amongst vs all Papists, Atheists, and Heretickes. Secondly, let there bee shoaled out all vitious and notorious evill-liners, as, Swearerers, Drunkeards, Whoozmongers, Worldlings, Deceivers, Coseners, Prond men, Risters, Gamesters, and all the Profane multitude. Thirdly, let there bee refused and cutted out all Hypocrites, carnall Protestants, vaine Professors, Back-sliders, Deceiuers, and colde Chistians. Let all these, I say, bee separated : and then tell me, how many sound, sincere, faithfull, and zealous Worshippers of God will bee found amongst vs. I suppose wee should not need the Art of Arithmetike to number them. For, I thinke there would bee very fewe in every Willage, Towne, and Cittie : I doubt they would walk very

thinly in the streets ; so as a man might easily tel them as they go. Our Lord Jesus askes a question in the Gospell of S. Luke , saying, Doo you think, when the Son of man cometh, that hee shall finde faith on the earth ? To which we may answer, Surely, very little.

*Afus.* Now, according to your promise, shewe this thing also by examples.

*Theal.* In the first age of the world , all flesh had so corrupted their wates, that God could no longer beare them ; but euen bowed their destruction , by the ouer-flowing of waters. When the floud came , how fewe were found faithfull ? Eight persons onely were saved by the Arke. How fewe righteous were found in Sodome , and the Cities adioyning ? but one poor Lot and his family. How fewe belivers were found in Iericho ? But one Rahab. How fewe of the old Israelites entred into the Land of Promise ? But two, Caleb and Joshua. The rest could not enter in, because of their unbelief. The true and visible Church was small, during the government of the Judges , as appeareth plentifullly in that Book. In Eliahs time, the Church was so small, that it did not appear. In the raigne of the Kings of Israel and Iudah, the facete worshippers were very fewe , as appeareth by all the Prophets. During the captiuitie , the Church was as the Moon vnder a cloud,

cloud, shee was driven into the wildernes, whers  
she hid her selfe. During the persecutions of the  
Greek Empire by Gog, Magog and Egypt, they  
were fewest of all. In Christ's time, what a silly  
company did hee begin withall ! How were all  
things corrupted by the Priests, Scribes & Pha-  
rises ! In the beginning of the Apostles prea-  
ching, there were few beleemers. After the first  
six hundred yeeres, what an Eclipse was in the  
Church, during the height of Antichrist's raign !  
How few true worshippers of God were in the  
world, for the space almost of 7 hundred yeeres !  
Since the Gospell was broached and spread a-  
broad, how few doo beleeme ! And, as the prophet  
saith, Lord, who hath beleeued our report ?  
Ezay 53.1 Thus then you see, it is apparent  
(both by Scripture, reason, and examples of all  
ages) that the number of the Elect is very small:  
and, when all comes to all, few shall be sauued.

*Phil.* I pray you tell vs how fewe, and to  
what scantling they may be reduced; whether  
one of an hundred, or one of a thousand, shall  
be sauued.

*Theol.* No man knowes that, neither can I  
give you any direct and certain answer unto it.  
But, I say, that in comparison of the Repro-  
bate, there shall but a few bee sauued. For, all that  
professe the Gospell, are not the true Church  
before God. There bee many in the Church,

which are not of the Church.

*Phil.* How doo you proue that ?

*Theol.* Out of the ninth to the Romans : where the Apostle saith , All are not Israel that are of Israel , Rom. 9. 6. And againe , Esay crieth concerning Israel , Though the number of the children of Israel were as the sand of the Sea , yet but a remnant shall be saued , Rom. 9. 27.

*Phil.* How doo you balance it in the visible Church ? or in what comparison do you take it ? Let vs hear some estimate of it . Some think one of a hundred ; some , but one of thousand shall be saued .

*Theol.* Indeed I have heard some learned and godly Divines give such conjectures : but in that matter , I can say nothing to it . But onely let vs obserue the comparison of the holy Ghost betwixt a remnant and the sand of the Sea , and it will give some light into the matter .

*Phil.* Doth not the knowledge of this doctrine discourage men from seeking after God ?

*Theol.* Nothing lesse . But rather it ought to awake vs , and stir vp in vs a greater care of our salvation , that wee may bee in the number of Christ's little flock , which make an end of their salvation in fear and trembling .

*Phil.* Some make light of all these matters . Others say , As for the life to come , that is the

Rom 9.17

Phil. 2.12.

least matter of an hundred to bee cared for. As for that matter, they will leaue it to God ; euen as pleaseth him : they will not meddle with it. For they say , God that made them must saue them. They hope they shall do as well as others , and make as good shifte as their neighbours.

*Theol.* It is lamentable , that men should be so carelesse , and make so light of that which ( of all other things ) is most waighty and important. For, what shal it profit a man , though he shoulde win the whole world , if he lose his soule ? as the autho<sup>r</sup> of all wisdome testifieth , Mar. 16.26.

*Afus.* I pray you , sir , vnder correction , giue me leaue to speake my minde in this point . I am an ignorant man : pardon me if I speake amisse. For , A fooles bolt is soon shot.

*Theol.* Say on.

*Afus.* I doo verily think that God is stronger than the diuel. Therefore I cannot beleue that he will suffer the diuell to haue moe than himself. Hee will not take it at his hands. Hee loueth mankinde better than so.

*Theol.* You doo carnally imagine , that God will wrastle and strive with the diuell about the matter. As for Gods power , it doth never crosse his will : for , God can doo nothing against his will and decree , because hee will not.

*Afus.* Yea , but the Scripture saith , God will haue all men saued.

*Theol.* That is not meant of every particuler man, but of all sorte some ; Some Jewes, some Gentiles, some rich, some poor, some high, some lowe, &c.

*Amen.* Christ died for all: therefore all shall be saued.

*Theol.* Christ died for all in the sufficiencie of his death, but not in efficacie unto life. For, onely the Elect shall be saued by his death ; As it is written, This is my blood in the new Testament, which is giuen for you; meaning his disciples and chosen children. And agayne, Christ being consecrated, is made the Author of saluation to all that obey him.

*Amen.* God is mercifull, and therfore I hope he will sauе the greatest part for his mercy sake.

*Theol.* The greatest part shall perish : but all that shall bee saued, shall bee saued by his mercy. As it is written, He will haue mercy on whom he will haue mercy; and whom he will he hardneth. And agayne, It is not in him that willetteth, or in him that runneth ; but in God that sheweth mercy. Therefore though God bee infinite in mercie, and Christ infinite in merit, yet none shall haue mercie, but onely the vessels of mercie.

*Antil.* Can you tell who shall be saued, and who shall be damned? Do you know Gods secrets ? When were you in heauen ? When spake

Luke 22.  
20.

Heb. 5.9

Rom. 9.

Rom. 9.

spake you with God ? I am of the minde that all men shall be sauied. For, Gods mercy is aboue all his works. Say you what you will, and what you can, God did not make vs to condemn vs.

*Antil.* Blinw I finde it hard

*Theol.* You are very peremptorie indeed : you are more bold than wise : for, Christ saith, few shall be sauied : you say, All shall be sauied. Whether then shall wee beleue, Christ or you ?

*Antil.* If there should come two soules, one from heauen, and another from hell, and bring vscertaine newes how the case stood, then I would beleue it indeed.

*Theol.* But case two soules of the dead shold come, the one from heauen, the other from hell : I can tell you alreadie certaintly what they would say, and what needes they would bring.

*Antil.* What, pray you ?

*Theol.* They would say there be fewe in heauen, and many in hell : heauen is empty, and hell is full.

*Antil.* How knowe you that ? how knowe you they would say so ?

*Theol.* I am sure, if they speake the truth, they must needs say so.

*Antil.* Must they needs ? Why, I pray you, must they needs ?

*Theol.* Because the word of GOD saith so : Because Moses and the Prophets say so : If you

you

you will not beleeme Moses and the Prophets, neither will you beleeme, though one, though two, though an hundred, shold rise from the dead.

*Antil.* Yes but I would.

*Theol.* I pray you let mee ask you a question, whether doo you think that God and his Word, or the soules of dead men are more to bee credite?

*Antil.* If I were sure that God said so, then I would beleue it.

*Theol.* If his word say so, both not he say so? Is not he and his word all one?

*Antil.* Yet for all that, if I might heare God himself speake it, it would moueme much.

*Theol.* Now shewe your selfe to bee a notable Infidell. You will not beleeme Gods word without signes and miracles, and wonders from the dead.

*Antil.* You speake as though you knew certaintely that hell is full: you deo but speake at random: you cannot tell: you were never there to see. But, for mine owne part, I beleue there is no hell at all, but onely the hell of a mans conscience.

*Theol.* Now you shew your self in kinde what you are. You say you beleeme no hell at all. And I think, if you were well examined, you beleue no heaven at all, neither God nor diuell.

*Antil.*

*Antil.* Yes: I beleue there is an heaven, because I see it with mine eies.

*Theol.* You will beleue no more be like than you see: but blessed is he that beleeveth, and feith not, John 23.29. You are one of the rankest Atheists that ever I talked withall.

*Antil.* You ought not to judge: you knowe not mens hearts.

*Theol.* Out of the abundance of the heart the mouth speaketh. You have sufficiently bewrayed your heart by your words: For, the tongue is the key of the minde. As for iudging, I iudge you onely by your fruits: which is lawfull. For, wee may truly say, It is a bad tree which bringeth forth bad fruit: and hee that doth wickedly, is a wicked man. But it is you, and such as you are, that will take vpon you to iudge mens hearts. For, though a mans outward actions bee religious and honest, yet you will condemne him: And if a man gine himselfe to the world and pater, reforme his familie, and abstaine from the grosse sinnes of the world, you will by and by say, Hee is an hypocrite. And thus you take vpon you to iudge mens hearts, as though you knewe with what affection these things are done.

*Antil.* I confess I am a sinner: and so are all other for ought I knowe. There is no man but hee may bee amended. I pray God send vs all

all of his grace, that we may please him, and get to heauen at last.

*Theol.* Now you would shunle up all toge-  
ther, as though you were as good as the best; and  
as though there were no difference of sinners: but  
you must learn to knowe, that there is great  
difference of sinners. For, there is the penitent,  
and the unpenitent sinner; the carefull, and the  
carelesse sinner; the sinner whose sinnes are not  
imputed, and the sinner whose sinnes are impu-  
ted; the sinner that shall be saved, and the sinner  
that shall be damned. For, it is one thing to sin  
of frailty; another thing to live in it, dwell in it,  
*Esay 5.18.* and trade in it, and (as the holy Ghost speaketh)  
to suck it in, as the fish sucketh water, and to  
drawe it unto vs with cart-rope and cords of  
vanity.

To conclude therefore, There is as great differ-  
ence betwixt a sinner and a sinner, as betwixt  
light and darkness. For, though Gods children  
be sinners in respect of the remannts of sin with-  
in them, yet the Scriptures call them just and  
righteous, because they are iustified by Christ,  
and sanctified by his grace and holy spirit. And  
for this cause it is that St. John saith, He that is  
born of God, sinneth not, 1. John 4.6.

*Antil.* What I pray you, did you never sin?

*Theol.* Yes: and what then? what are you the  
better?

*Antil.*

*Antil.* You Preachers cannot agree among your selues. One saith onething, and another saith another thing: so that you bring the ignorant people into a mammering; & they know not on which hand to take.

*Theol.* The Preachers, God bee thanked, agree vere well together in all the main grounds of Religion, and principall points of salvation. But if they dissent in some other matters, you are to try the spirits, whether they bee of God or no. You must try all things, and keep that which is good.

*Antil.* How can plaine and simple men try the spirits and doctrines of the Preachers?

*Theol.* Yes. So; the Apostle saith, The spirit  
vaille man discerneth all things. And <sup>1. Cor. 2.</sup> *S. John* <sup>15.</sup> saith to the holy Christians, You haue received <sup>1. John 2.</sup> an ointment from that holy one, and know all <sup>16.</sup> things; that is, all things necessary to saluation. Those therefore which haue the spirit of God, can judge and discern of doctrines, whether they bee of God or no.

*Antil.* I am not book-learned, and therefore I cannot judge of such matters. As for hearing of sermons, I haue no leasure to go to them: I haue somewat else to doo. Let them that are bookish, and heare so many sermons, judge of such matters: For, I will not meddle with them: they belong not unto me.

*Theol.*

*Theol.* Yet soz all that, you ought to reade the Scripture, and hear the Word of God preached, that you may bee able to discern betwixt truth and falsehood in matters of religion.

*Antil.* Belike you think none can bee saved without preaching, and that all men stand bound to frequent Sermons: but I am not of your minde in that.

Ioh. 10.2. *Theol.* Our Lord Iesu saith, My sheep hear  
Iohn 8.67 my voice: And agayne hee saith, Hee that is of  
7. God, heareth Gods Word. Yee therefore hear  
it not, because yee are not of God. You see  
theresoze how Christ Iesu maketh it a speciall  
note of Gods children, to heare his Word prea-  
thed.

*Antil.* But I think wee may serue God well  
enough without a Preacher. For Preachers are  
but men, and what can they doo? A Preacher  
is a good man, so long as he is in the pulpit: but  
if hee be out of the Pulpit, he is but as another  
man.

*Theol.* You speak contemptuously of Gods  
messengers, and of Gods sacred ordinance. But  
the Apostle doth fully answer your obiection, say-  
ing, Faith comes by hearing, and hearing by the  
Rom. 10. word of God: and how can they hear without  
a Preacher? In which words the apostle tells you  
flatly, that you can never haue faith, nor serue  
God aright, without preaching.

*Antil.*

*Antil.* When you haue preached all that you can, you can make the Word of God no better than it is: and some put-in and put-out what they list. The Scriptures are but mens inuentions: and they made the Scriptures.

*Theol.* Wee preach, not to make the Word better, but to make you better. As for putting-in and putting-out, it is a meer batfuth. And whereas you say, The Scriptures were made by men, it is blasphemie once to thinke it: and you are worthy to receive your answer at Liburn.

*Antil.* Now I see you are hot. I perceiue, for all your godlineisse, you will be angry.

*Theol.* I take it to be no sin to be angry against sin. For, your sinne is very great: and who can bear it?

*Antil.* Al this while you speake much for preaching: but you say nothing for Praier. I think there is as much need of Prayer as Preaching. For, I finde in the Scriptures, Pray continually: but I finde not Preach continually.

*Theol.* So man denieth, but that Praier is most needfull alwaies to bee toynd unto Preaching and all other holy exercises: for, it is h hand-maid to all. But yet we prefer Preaching aboue it, because Preaching is both the Director and keerstone of Praier: yea, it keereth vs aright in all

all spirituall actions and seruices whatsoever : without the which we can keepe no certain course, but are euer ready to erre on this hand or that. Now whereas you say, you finde Preay continually, but not Preach continually, you might ( if you were not wilfully blinde ) finde also Preach continually. For, the Apostle saith to Timothy,

2. Tim. 3. Be instant : Preach the word in season and out  
2. of season ; that is, alwaies, as time and occasion shall serue.

*Antil.* You extoll preaching : but you say nothing for reading. I beleue you condemne reading.

*Theol.* Doth he that highly commendeth gold, condemn siluer ? I do ingeniously confess, that both publique and private reading of the Scriptures, is very necessarie and profitable ; and mould to God it were more vised than it is. For, it is of singular vse, both to increase knowledge and iudgement, and also to make vs more fitte to heare the word preached. For, such men as are altogether ignorant of the Historie of the Bible, can heare the Word with small content.

*Phil.* It seemes that this man neither regards the one nor the other : because, for ought that I can see, hee cares not greatly if the Scriptures were burnt.

*Antil.* Oh Sirrah, you speak very male-  
partly

partly : you may speake when you are bidden : Who made you a Judge ? You are one of his Disciples, and that maketh you to speake of his side.

*Phil.* No Syr, I hope I am Christ's Disciple; and no mans. But assuredly I cannot hold my peace at your vile cauilling, and most blasphemous speeches.

*Antil.* I cry you mercy, Syr : you seeme to be one of these Scripture-men : you are of the spirit : you are so full of it , that it runneth out at your nostrils.

*Phil.* You do plainly shew your selfe to bee scoffing Ismaelite.

*Antil.* And you do plainly shew your selfe to be one of these folke of God, which know their seats in heauen.

*Phil.* I pray God be mercifull vnto you, and give you a better heart. For I see you are in the gall of bitterness, and in the bond of iniquity.

*Antil.* You think there is none good but such as your selfe , and such as can please your humor. You will forsooth be all pure. But by God, there be a company of pure knaves of you.

*Theol.* Say, now you do manifestly shew what spirit you are. For you both sweare and taile with one breath,

*Antil.* God forgiue me. Why did hee anger me then ? There bee a company of such con-

trollers as hee in the world, that no body can  
be quiet for them,

*Theol.* I perceiue, a little thing will anger you,  
sith you will be angry with him for speaking the  
truth.

*Ansil.* What hath he to doe with me? He is  
more busie than needs. Why doth he say I am  
in a bad case? I will not come to him to learne  
my duty. If I haue faults, he shall not answer for  
them. I shall answer for mine owne faults: and  
every Fat shall stand on his owne bottome. Let  
him meddle with that he hath to do withall.

*Theol.* You are too impatient: you take mat-  
ters at the worst. Wee ought friendly, and in  
lone, to admonish one another: for, we must haue  
a care one of anothers saluation. I dare say to  
him, that he speaks both of loue and compassion  
towards you.

*Antil.* I care not for such loue. Let him keep  
it to himselfe. What doth he thinke of me? doth  
he suppose that I haue not a soule to saue, as  
well as he; or that I haue no care of my salua-  
tion? I would he shoulde know, that I haue as  
great care for my saluation as hee, though I  
make not such outward shewes. For, All is not  
gold that glisters. I haue as good a meaning as  
he, though I cannot vtter it.

*Theol.* These words might well bee spared:  
I hope you will bee pacified, and amend your  
life

life, and draw neere to God hereafter.

*Antil.* Truely Syr, you may thinke of mee what you please ; but I assure you, I haue more care that way than all the world wonders at : I thanke God for it. I say my prayers euery night when I am in my bed. And if good praiers will doe vs no good, God helpe vs. I haue alwayes serued God duly and truly, and had him in my minde. I do as I would bedone to : I keepe my Church, and tend my prayers while I am there. And I hope, I am not so badde as this fellow would make me. I am sure, if I be bad, I am not the worst in the world : there be as bad as I : if I goe to hell, I shall haue fellowes , and make as good shift as others.

*Theol.* You thinke you haue spoken wisely : but I like not your answere. For your words smell strongly, both of ignorance, pride, and unbelieve. For first, you iustifie your selfe in your faithlesse and ignorant worship of God. And secondly, you iustifie your selfe by comparison with others ; because others are as bad as you, and you are not the worst in the world.

*Antil.* Now I knowe, you speake of ill will : for you rieuer had any good opinion of me.

*Theol.* I wold I could haue as god an opinion of you, as I doe desire , and that I might see that wrongte in you, which might

draw my loue and liking towards you. And as  
for ill will, the Lord knoweth I beare you none.  
I desire your conversion and salvation with my  
whole heart: and I would think my selfe happy,  
if I might save your soule with the losse of my  
right arm.

*Antil.* I hope I may repent: For, the Scripture saith, At what time soever a sinner doth  
repent, God will haue mercy on him. Therefore  
if I may haue space and grace and time to re-  
pent before death, and ask God forgiuenesse,  
and say my praiers, and cry God mercy, I hope  
I shall doo well enough.

*Theol.* You speake as though repentance  
were in your power, and at your commande-  
ment, and that you can put it into your owne  
heart when you list: and that makes you and  
many others presume of it, three houres before  
death. But you must knowe, that repentance  
is the rare gift of God; and it is ginen but to a  
fewe: For, God will knowe him well that he  
bestoweth repentance vpon, sith it is proper  
only to the Cleat. It is no worldly matter. It  
is not attained without many and frequent prai-  
ers, and much hearing, reading, and meditating  
in the Word of God. It is not so easie a matter  
to come by, as the World iudgeth. It is not  
found, but of them that seek it diligently, and  
begge it earnestly. It is no ordinary thing  
houres

hences matter. Cry God mercy a little for fa-  
shion, will not do it. Cursorie saying of a felice  
prayers a little before death, availeth not. For,  
though true repentance bee never too late, yet  
late repentance is seldom true. Heerein delayes  
are dangerous: for, the longer wee deferre it, the  
worse is our case. The farther a nayle is driven  
in with a hammer, the harder it is to get out  
againe. The longer a disease is let ruine, the  
harder it is to cure. The deeper a tree is rooted,  
the harder it is to plucke up againe. The lon-  
ger wee deferre the time of our repentance, the  
harder it will bee to repent: and therefore it is  
dangerous driving it off to the last cast. For,  
mendant Father saith, Wee reade but of one  
that repented at the last, that no man should  
presume; and yet of one, that none might de-  
spaire.

Augustin

Well then, to conclude this point, I would  
have you to knowe, that the present time is al-  
ways the time of repentance. For, time past  
cannot be recovered, and time to come is uncer-  
taine.

*Antil.* Sir, in mine opinion you haue uttered  
some very dangerous things, and such as were  
enough to drise a man to despaire.

*Theol.* What be they, I pray you?

*Antil.* There be diuerse things. But one  
thing doth most of all sticke in my stomacke:

and that is the small number that shall bee spared, as you say. But I can hardly bee perswaded that God made so many thousands to cast them away when he hath done. Do you thinke that God hath made vs to condemne vs? Will you make him to be the Author of condemnation?

*Theol.* Nothing lesse. For God is not the cause of mens condemnation, but themselves: For, every mans destruction commeth of himselfe; as it is written, O Israel, thy destruction is of thy selfe, Hosea 13. As for God, hee doth (in great mercy) vse all possible meaneſ to ſave ſoules; as he ſaith by the Prophet, What could I haue done more to my Vineyard that I haue not done vnto it? Eſay 5.4. But to come neerer to your question: I deny that God hath created the moſt part of men onely and ſolely vnto perdition, as the proper end which hee did aime at in creating them: but hee hath created all things for the praife of his glory, as it is written, Hee hath created all things for himſelfe, and the wicked alſo for the euill day, Proverbs 16.4. Then it followeth, that the cauſe and end why the wicked were created, neither was, nor is the onely deſtruclion of his creature, but his owne praife and glory; that that onely might appeare, and ſhine forth in all his workeſ. Yet certaine it is, that G D D for iust cauſes (albeit vni-

knoynge

knowne and hid to vs) hath relected a great part of men. The causes, I say, of reprobation are hid in the eternall counsell of God, and knowne to his godly wisdome onely. They are secret, and hid from vs; reserved in his eternall wisdome, to be reuealed at the glorious appearing of our Lord Jesus. His judgements (saith the scripture) are as a great Deep, and his wayes past finding out, Psal. 36. Rom. 11. It is as impossible for vs to comprehend the Ocean in a little dish, as to comprehend the reason of GODS counsell in this behalfe.

*Antil.* What reason, iustice, or equity is there, that Sentence of death should bee passed vpon men before they be borne, and before they haue done good or euill?

*Theol.* I told you before, that we can never comprehend the reason of Gods proceeding in this behalfe: yet wee must know, that his will is the rule of righteousnesse, and must bee vnto vs in stead of a thousand reasons. For, whatsoeuer GOD willetteth, in as much as he willetteth it, it is to bee holden iust. We cannot conceiue the reason of many naturall things, and things subiect to sense; as, the motion of the celestiall bodies, their inconceiuable swiftnesse, their matter and substance, their magnitude, altitude, and latitude. We cannot roughly finde out the causes of the thunder,

lightning, windes, earth-quakes, ebbings and flowings of the sea, and many other things vnder the Sunne: how then can we possibly ascend vp into the priuy Chamber and Counsell-house of God, to fist and search-out the bottom of Gods secrets; which no wit or reach of man can any way attain vnto? Let vs therefore learn in Gods feare to reverence that which wee cannot in this life comprehend.

This one thing I must say vnto you, that whatsoever God decreeth, yet doth he execute no man, till he haue ten thousand times deserved it. For, betwixt the decree and the execution thereof, commeth sin in vs, and most iust causes of condemnation.

*Amil.* If God haue decreed mens destruction, what can they do withall? who can relish his will? why then is hee angry with vs? For, all things must needs come to passe according to his decree and determination.

*Theol.* First, I answer you with the Apostle: Rom.9.22 O man, who art thou that pleadest against God? Shall the thing formed say to him that formed it, Why hast thou made mee thus? Hath not the potter power of the clay, to make of the same lumpe one vessell to honour, and another to dishonour? Moreover I answer, that Gods decree doth not enforce the will of man, which worketh and moysteth of it selfe.

ge hath in it selfe the beginning of euill motion, and summeth willingly. Therefore, though the decree of God imposeth a necessity vpon all secondary causes (so as they must needs bee fram'd and dispos'd according to the same) yet no roaction or constraint: for, they are all carried with their voluntary motion. Even as wee see the plumbe of a clocke, beeing the first mouer, doth cause all the other wheeles to moue; but not to moue this way or that way. For, in that they moue, some one way, and some another, it is of themselves; I meane, of their owne frame: So Gods decree doth moue all secondary causes, but not take away their owne proper motion. For, God is the authour of every action; but not of any euill in any action: As the soule of man is the originall cause of all motion in man, as the Philosophers dispute, but yet not of lame and impotent motion; for that is from another cause, to weet, some defect in the body: so, I say, GOD's decree is the root and first cause of motion, but not of defective motion: That is from our selves. Likewise, that a bell soundeth, the cause is in him that ringeth it: but that it jarreth, the cause is in it selfe. Againe, that an instrument soundeth, is in him that playeth vpon it: but that it jarreth, is in it selfe; that is, in it owne want of tuning. So then, to shut vp this point, all instruments and

and middle causes so moved of God, being the first mover, that he alwayes both will holily and immately in his moving. But the instruments named are carried in contrary motions, according to their owne nature and frame. If they be good, they are carried vnto that which is good: but if they be euill, they are carried vnto euill. So that according to the double beginning of motion and will, there is a double and diverse wo: and es-  
ea.

*Antil.* But from whence comes it, that man of himselfe, that is, of his owne free motion, doth will that which is euill.

*Theol.* From the fall of Adam, whereby his will was corrupted.

*Antil.* What was the cause of Adams fall?

*Theol.* The Devil, and the deputation of his owne will.

*Antil.* How could his will incline vnto euill, it being made good, and he being made good?

*Theol.* Hee and his will were made good, yet immately good. For, to be immately good, is proper onely to God. And Adam did so stand, that he might fall; as the event declared.

*Antil.* Was not the decree of God the cause of Adams fall?

*Theol.* No: but the voluntary inclination of his will unto euill. For Adams will was neither forced, nor by any violence of Gods purpose

com-

compelled to consent : but hee, of free will and ready minde, left God, and ioyned with the Devil.

Thus then I do determine, That Adam sinned necessarily, if you respect the decree or event : but if you respect the first mouer and inherent cause, which was his owne will, then he sinned voluntarily and contingently. For, the decree of God did not take away his will, or the contingency thereof; but onely order and dispose it. Therefore (as a learned Writer saith) *Volens peccavit & proprio motu*, He sinned willingly, and of his owne motion. And therefore no evill is to bee attributed unto God, or his decree.

Bera.

*Antil.* How then do you conceiue and consider of the purpose of God in all these things?

*Theol.* Thus: That God decreed with himselfe, vno actu at once,

That there should be a world.

That Adam should be created perfect.

That he should fall of himselfe.

That all should fall with him.

That he would save some of the lost race.

That he would do it of mercy through his son.

That he would condemne others for sinnes.

*Antil.* How do you proue the decree of reprobation ; to wit, that God hath determined the destruction of thousands before the world was ?

*Theol.*

Rom. 9. 22. *Theol.* The Scripture calleth the reprobates, The vessels of wrath, prepared to destruction.

2. Theis. 5. *Theol.* The Scripture saith, God hath not appointed vs vnto wrath. Therefore it followeth, that some are appainted vnto wrath. The Scripture saith of the Reprobates, That they were euen ordained to humble at the Word. The Scripture

1. Pet. 2. 8. stude ver. 4. saith, They were of old ordained to this condemnation,

Eze. 18. *Anstl.* But how answer you this? God wils not the death of a sinner: therefore hee hath predestinated noneto destruction.

*Theol.* God wils not the death of a sinner simply and absolutely, as it is the destruction of his Creature; but as it is a meanes to declare his iustice, and to set farrth his gloriy.

*Anstl.* God did foresee and foreknow, that the wicked would perish through their owne sin: but yet he did not predestinate them vnto it.

*Theol.* Gods prescience and foreknowledge cannot be separated from his decree. For, whatsover God hath foreseen and foreknowne in his eternall counsell, hee hath determined the same shall come to passe. For, as it appertaines to his wisdome to foreknowe and foresee all things: so doth it appertaine to his power to moderate and rule all things according to his will.

*Anstl.* What doe you call prescience in God?

*Theol.*

*Theol.* Prescience in God is that whereby all things abide present before his eyes : so that to his eternall knowledge, nothing is past, nothing to come ; but all things are alwaies present : and they are so present, that they are not as concetued imaginations, forms and motions ; but all things are alwaies so present before God, that he doth behold them in their verity and perfection ?

*Antil.* How can God iustly determine of mens destruction, before they haue sinned ?

*Theol.* This objection hath been answered in part before : For, I told you, that God condamneth none but for sinne, either originall onely, or else both originall and actuall. For, holesoever he doth in himselfe, before all time, determine the reprobation of many, yet he proceeds to no execution, till there be found in vs both iust deserts and apparant cause. Therefore they deal unsonndly and foolishly, which confound the decree of reprobation with damnation it selfe : sith sinne is the cause of the one ; and onely the will of God, of the other.

*Phil.* Well Sir, sith wee are so far proceeded in this question, by the occasion of this mans objections and cauls, I pray you now as you haue spoken much of reprobation, and the causes thereof ; so let vs heare somewhat of election, and the causes thereof: and shew

vs out of the Scriptures , that God hath before all worlds chosen some to eternall life.

*Theol.* Touching the decree of election, there are almost none that make any doubt thereof: therefore small profe shall serue for this point, Onely I will confirme it by one or two testimonies out of holy Scripture. First, the Apostle saith: Blessed bee God, euен the Father of Eph.1.3. our Lord Iesus Christ , who hath blessed vs with all spiritual blessings in heauenly things in Christ, as hee hath chosen vs in him, before the foundation of the world, that we shoulde be holly, and without blame before him in loue. You see the words are very plaine and pregnant for this purpose. Another confirmation is taken out of the 8. Chapter to the Romans , in these words: Those whom hee knew before, did hee also predestinate to bee like to the Image of his owne Sonne, that hee might bee the first borne of many brethren.

*Phil.* Which be the causes of election?

*Theol.* The causes of election are to be found onely in God himselfe. For his eternall Election dependeth neither vpon man , neyther yet vpon any thing that is in man , but is purposed in himselfe, and established in Christ , in whom we are elected. This is fully prooued in their words . Who hath predestinated vs to be adopted through Iesus Christ in himselfe, according

ding to the good pleasure of his will, to the praise of his glory, wherewith he hath made vs freely accepted in his beloved. Where we see, the Apostle telleth vs, that his free grace, and the god pleasure of his will, are the first motives or moving causes of our election.

*Phil.* But the Papists fetch the first motiue of election out of mans merits, and fore-seene workes. For, say they, God did fore-see who would repent, beleue, and doe well: and therefore he made choice of them.

*Theol.* But they are greatly deceived: For I say againe and againe, that there was nothing in vs which did euer moue God to set his loue vpon vs, and to chuse vs vnto life: but he euer found the originall cause in himselfe. As it is written: He will haue mercy vpon whom hee will haue mercy, and whom hee will he hard-neth: And againe: It is neither in him that willereth, nor in him that runneth: but in God that sheweth mercy. The Lord himselfe also testifieth, that hee did chuse his people, not for any respect in them: but onely because hee loued them, and bare a speciall fauour vnto them. So then it is a certayne truth, that Gods eternall predestination excludeth all merites of man, and all power of his will, thereby to attaine vnto eternall life: and that his free mercy, and undeserved fauour, is both the beginning, Rom. 9. Deut. 7.7. the

the midis and the end of our salvation : that is to say, All is of him, and nothing of our selues.

*Phil.* Whether then doth faith depend vp on election, or election vpon faith ? That is, whether did God chuse vs because wee doo beleue ? or whether doo we beleue because wee are chosen ?

*Theol.* Out of all doubt, both faith and all fruits of faith doe depend vpon election. For therfore we beleue because wee are elected ; and not therfore elected because wee beleue. As it is written,

*Acts 13.  
4.*

So many as were ordained to euerlasting life, belieued.

*Antil.* If men be predestinate before they be borne, to what purpose serve all precepts, admonitions, lawes, &c ? It forceth not how we liue. For, neither our godly or vngodly life can alter the purpose of God.

*Theol.* This is a very wicked and carnall oblation, and sheweth a vile and dissolute minde in them that use it. But I would wish such men to consider the end of our election ; which is, that we shoule lead a godly life. As it is plainly set downe in the first to the Ephesians ; where the Apostle saith, God hath chosen vs before the foundation of the world. But to what end that we shoule liue as we liue ? No, no, saith he. But that wee shoule be holy and vnblameable before him. Againe hee saith, Wee are predesti-

*Eph. 1.3.*

*Rom. 8.  
16.*

hate to be made like the image of his Son, that is, to be holy and righteous. For most certaine it is, that wee can judge nothing of predestination, but by the consequents; that is, by our calling, iustification, and sanctification. For when once we seele the worke of grace within vs (that is, that wee are washed by the new birth, and renned by the holy Ghost, finding in our selues an unsainted hatred of sinne, and loue of righteousness) then are wee sure, and out of all doubt, that we are predestinated to life. And it is even as much, as if God had personally appeared unto vs, and whispered vs in the eare, and told vs that our names are taken, and written in the booke of life. For, whom hee hath predestinate, them he hath called: and whom hee hath called, them he hath iustified: and whom hee hath iu-  
llified, them hee hath glorified. Now therefore, till we seele these marks of election wrought in vs, wee can be at no certainty in this point; neither are wee to take any notice of it, or meddle in it: but we must strive, according to that power and facultie wee have, to live honestly, and ci-  
villy, waiting when God will have mercy on us, and giue vs the true touch. As for them that are carelesse and dissolute, letting all at lire and leuen, there is small hope that they are elected, never shall be called.

Antil. I thinke the preaching and publishing  
of

of this doctrine of predestination, hath done much hurt: and it had beeene good it had never beeene knowne to the people, but vtterly concealed. For, some it driueth to despaire, and others it maketh more secure and careleſſe.

*Theol.* You are in a great error: for this Doctrine is part of Gods revealed Truth, which hee would have knowne to his people. And in good sooth, it is of very great and comfortable vſe to the children of God, against all the assaults of the diuell, and temptations of desperation whatsoeuer. For, when a man hath once in truth felt, by the effects, that God hath chosen him to life: then though the diuell lie ſore at him, and the conſcience of ſinne and his owne frailties doe vehemently assault him; yet hee knoweth certaintely, that the eternall purpose and counſell of God, is immutable; and that because his ſaluation is not grounded vpon himſelfe, or his owne ſtrength, but vpon the unchangeable decree of God, which is a foundation immovable, and alwayes ſtanding ſure and firme; therefore vpon the Diuell and ſinne what they can, yet hee shall bee upheld in righteousness and truthe, and euen (as it were) hoerne vp in the arms of God euen to the end. For whyn God loueth to the end hee loueth them. Moreouer when once the Lords people perceiue (by their ſanctification and new birth) both that the Lord hath re-  
ieced

ected and reprobated so many thousand thousands, and made choice of them to be heires of his most glorious Kingdome, being in themselves of the same mould and making that others are, and that he hath done al this of his free grace and undeserved mercy towards them : oh, how with it ravish their hearts with the loue of him ! Again, how frankly and chearefully doe they serve him ! How willingly and faithfully doe they obey him ! Bea, how are they wholly rapt, and inflamed with the desire of him ! For it is the persuasione and feeling of Gods loue towards us, that draweth vp our loue to him againe, as S. Iohn saith : We loue him, because he hath loved vs first. 1. Joh. 4.

Moreover, it is said of Mary Magdalene, that Luke 7. shee loued much, because much was forgiven, for, after shee felt her many and great sinnes freely pardoned, her affections were kindled with the loue and obedience of Christ. So likewise the Church in the Canticles, after shee had beene in the banqueting house of all spirituall grace, and felt the banner of Christs loue displayed upon her, shortly shee was rapt therewith, and cryed out (as it were in a swounie) that shee was sicke of loue. So againe, when Christ put Cant. 2. 5. in his hand by the hole of the doore (that is, touched the very inward parts of her heart by his spirit) then her heart yearned, and her bowels

were affectioned towards him. This is it which S. Paul prayeth for vpon his knees, that it may bee granted to the Ephesians, that they may be able to comprehend with all the Saints, what is the breadth and length, height and depth of Gods loue towards vs, and to know the loue of Christ (which passeth knowledge) and to bee filled with all fulnesse of God. Thus then you see the great and comfortable use of this doctrine of election, both in that it ministreth strength and comfort against all temptations, as also because it constraineth vs to loue God, and of very loue to feare him, and obey him.

*Pbil.* Well Syr, I thinke now you haue spent time enough in answering the obiections and cauls of *Antilegon*. In all which I doe obserue one thing; that there is no end of cauilling and obiecting against the truth: and that a man may obiect more in an houre, than a learned man can well answer in a day.

*Theol.* You say truth. And the reason herrest is, because men haue sin in them out of measure, and the spirit of God but in measure. Therefore they can by the one obiect and concerne more against the truth, than by the other they shall bee able to answer and say for it.

*Pbil.* It appeareth indeede, that errors bee infinite, and obiections innumerable, & that there is no end of mens cauilling against Gods sacred truth.

truth. It is good for ys therefore to be thorowly settled in the truth, that wee bee not entangled or snared with any cauils, or sophistications whatsoever. And I doe verily thinke ( notwithstanding all his obiections, and exceptions) that he doth in his conscience desire with Balaam, to dye the death of the righteous, and to bee as one of them whom hee seemeth to despise

Theol. I am so perswaded for: For this is the triumph that vertue hath ouer vice, that where shee is most hated, there shē is often desired and wished for. And this is the great punishment that God bringeth vpon the wicked; *Virtutem ut videant, in tabescant quæ relicta*, as saith the Poet; That they shall see vertue, and pine away, hauing no power to follow it.

Phil. But now let vs returne to the point we were in hand with, before we fell into these obiections and cauills: which was concerning the small number of them which shall bee saued: and as you haue shewed vs many reasons therof, so proceede to speake yet more vnto that point.

Theol. As I haue shewed you of sondry lets, both within vs, and without vs, whiche doe keepe vs backe from God, and hold vs fast in our sinnes: So now, vnto all that hath bee[n]e said before, I will adde nine great hinderances unto eternall life, which may not vnsily bee

tearneid nine bars out of heauen, and nine gates  
into hell.

*Phil.* Which be they?

*Theol.* They be these:

Infidelitie,

Presumption of Gods mercy.

Cramples of the multitude.

Long custome of sinne,

Long escaping of punishment.

Hope of long life.

Conceitednesse.

All company.

Evill example of Ministers.

*Phil.* These indeed be strong barres out of heauen; and wide gates into hell. I pray you therefore prove them out of the Scriptures, and lay them foorth somewhat largely.

*Theol.* The first, which is infidelity, is pro-

Heb. 4.2.

ved out of the fourth Chapter to the Hebrewes, where it is written: Vnto vs was the Gospell preached, as vnto them: but the word which they heard, profited them not, because it was not mixed with faith in those that heard it. Am-

Heb. 3.19.

againe: They could not enter in, because of vnbelieve. There vs sa, that vnbeliefe did barre out the old people from entring into the land of Promise, which was a figure of Gods eternall Kingdome. And saue it is, that the same vnbeliefe doth barre out thousands of vs. For

many will beleue nothing but their owne fanta-  
sies. They will not beleue the word of GOD:  
especially when it is contrary to their lusts and  
likings, profits and pleasures. Though things  
bee manifestly powred to their faces, and both  
the Chapter and the Verse shewed them, yet will  
they not beleue: or though they say they beleue,  
yet will they never goe about the practice of any  
thing, but reply against GOD in all their  
actions. And, for the most part, when GOD  
saith one thing, they will say another. When  
GOD saith yea, they will say no: and so giue  
GOD the lie. Some againe will say, If all  
bee true that the Preachers say, then GOD  
helpe vs. Thus you see how Infidelity doth  
barre men out of Heauen, and cast them into  
Hell.

*Phil.* Let vs heare of the second gate, which  
is *Presumption of Gods mercy.*

*Theol.* This is set downe in the 29. of Deute-  
onomie, where the Lord saith thus: When a  
man heareth the words of this curse, and yet  
fattereth himselfe in his heart, saying, I shall  
haue peace, although I walke according to the  
stubbornnesse of mine owne heart, thus adding  
drunkennesse to thirst, (that is, one sinne to  
another) the Lord will not be mercifull vnto  
him, but the wrath of the Lord, and his iealousie  
shall smoake against that man; and every curse

that is written in this booke, shall light vpon him and the Lord shall put out his name from vnder heauen.

Here wee see how the mighty God doth thunder downe vpon such as goe on in their sins, presuming of his mercy, and saying in their hearts, If I may haue but a Lord haue mercy vpon mee, thare houres before death, I care not. But it is iust with God, when those thare houres come, to shut them vp in blideneſſe, and hardneſſe of heart, as a iust plague for their presumption. Therefore the Prophet David, ſeeing the grievousneſſe of this ſin, prayeth to be deliuered from it. Keepe mee, O Lord (ſaith he) from preſumptuous ſinnes: let them not raign over me. Let all men therefore take heed of preſumptuous ſins. For though God bee full of mercy, yet will he ſhew no mercy to them that presume of his mercy. But they ſhall once knowe to their cost, that iuſtice goeth from him as well as mercy.

*Phil.* Let vs come to the third gate, which is the Example of the multitude.

*Theol.* This is provued in the 23 of Exodus, where the Lord ſaith ſlatly; Thou ſhalt not follow a multitude to doe euill. In another place the Lord ſaith: After the doing of the land of Egypt wherein ye dwelt, ſhall yee not doe: and after the maner of the land of Canaan, whither I will bring you, ſhall ye not doe, neither walk

Pſal. 19.

Exo. 23.3.

Leu. 18.3.

in their ordinances.

Against this Law did the children of Israel offend, when they said in the stubbornesse of their heart, to the Prophet Jeremy; The word that thou hast spoken vnto vs in the name of the Lord, wee will not hear: but wee will doe whatsoeuer goeth out of our mouth: and wee will doe as we haue done, both we and our Fathers, our Kings, and our Princes, in the Cities of Iudah, and the streetes of Ierusalem. Ier. 44.16

Note here, how they doe altogether refuse the word of the Lord, and how they follow the example of the multitude. Wee see in these our dayes by lamentable experience, how thousands are violently carried downe the streame: and for desence of it some will say, Dae as the most men doe, and the selwest will speake ill of you: Which is a very wicked speech. For if we will follow the course of the most, we shall haue the reward of the most; which is eternall perdition.

Let vs therefore take heed of bending with the sway; for the sway of the world doth weigh downe all things that can bee spoken out of the word of God, and openeth a very wide passage into hell.

*Phil.* Proceed to the fourth gate into hell, which is the *Long custome of sinne.*

*Theol.* This is noted by the Prophet Jeremy

r. 13.23

to bee a very dangerous thing. For hee saith : Can the blacke moore change his skin ? or the Leopard his spots ? Then may yee also doe good, which are accustomed to doe euill ; Resting thereby, that it is as hard a matter to leane an old custome of sinne , as to wash a Blackmoore white , or to change the spots of a Leopard : which because they are naturall , is most impossible. So when men through custome haue made swearing, lying, adultery, and drunkennesse (as it were) naturall vnto them , oh how hard it is to leane them ! For custome maketh another nature , and taketh away all sense and feeling of sinne .

*Phil.* Let vs heare of the fist gate, which is the *Long escaping of punishment.*

*Theol.* This is anouched by the *Wise man* Eccl.8.11. in these words : Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men are set in them to doe euill. Where hee sheweth, that one cause why men are so hardened in their sinnes, is , because God winketh at them, and letteth them alone , not punishing them immedately after they haue sinned. For if G D D should forthwith strike downe one, and raine fire and brimstone upon another, and cause the earth to swal low by the third , then men would feare indeed. But it hath beene shewed before , that G D D taketh

taketh not that course : but though he met with some in this life , yet hee lets thousands escape : and that makes them more bold , thinking they shall never come to their answer : Even as an old théeſe , which hath a long time escaped both prison and gallowes , thinkes hee shall alwayes so escape , and therefore goeth boldly on in his thefts . But let men take heed . For as the Proverbe saith , Though the pitcher goeth long to the Well , yet at laſt it commeth broken home : So , though men escape long , yet they ſhal not escape alwayes : for there will come a day of reckoning , a day that will pay it home for all . Thus you ſee how impunity leadeth numbers to deſtruction . That is , when men are let alone , and neither ſmitten by the hand of God , nor puniſhed by the Law of the Magistrate s .

*Phil.* Let vs come to the ſixt gate : which is the *Hope of long life.*

*Theol.* This is affirmed by our Lord Iēſus concerning that rich woolding , who , when hee ſelt the world come in upon him with full ſtreame , ſaide hee would pull downe his barnes , and build greater , and ſay to his ſoule ; Soule , thou haſt much goods laid vp for many yeers : Live at eaſe , eate , drinke , and take thy paſtime . But our Sauiour calleth him ſoule , for flattenting himſelfe in ſecuritie , and promising unto himſelfe long life . Moreover , hee plainly told him

Luk.12.19

him, that the same night hee shold make a hel-  
lich and miserable end. Note, I pray you, how  
Jesus Christ, the fountaine of all Wisedome,  
calleth this man a foole, and yoldeth a reason  
thereof: to wit, because hee gathered riches to  
himselfe, and was not rich in God; hee had great  
care of this life, and none at all for that which  
is to come. So then it followeth, that all such  
are right fooles indeede, and may bee chronicled  
for fooles, (how wise soever they bee taken and  
reputed in the world) which haue much care  
for their bodies, and none for their soules; great  
care for this life, and little for that which is to  
come. Well, let all such prophane worldlings  
as haue and dote of long life, (and there-  
fore deserue the day of their repentance and con-  
version vnto God) take heed by this mans ex-  
ample, that they reckon not without their host,  
and bee suddenly snatched away in the midst of  
all their pleasures and tollities; as Job saith:  
*Job 21.13*  
Some die in their full strength; being in all case  
and prosperitie: Their breasts run full of milk,  
and their bones run full of marrow. Seeke  
therefore how dangerous a thing it is for men  
to flatter and sooth vp themselves with hope of  
long life.

*Phil.* Proceed to the seventh gate, which  
is *Conceitednesse*.

*Theol.* This is indeede a very broad gate in-  
to

to hell. For the Scripture saith : Seest thou a man wise in his owne conceit ? There is more hope of a foole than of such a one. And againe : The foole is wiser in his owne eyes , than seuen men that can give a sensible reason. <sup>Pro.26.12</sup> The holy Ghost, wee see , affirmeth, that such as are puffed up with an overweening of their owne gifts , are farthest of all other from the kingdome of heaven. For they despise the wisdome of God , to their owne destruction. They hold scorne to be taught : They will say , they know as much as all the Preachers can tell them. For what can all the Preachers say more than this ; Wee are all sinners : we must bee saved by Christ : We must doe as we would be done to : There is no more, but doe well, and have well, &c. Alas poore soules, they looke aloft : they are desperately houen up with conceitednesse : not knowing that they are poore, <sup>Reu.3.17.</sup> naked, blind, and miserable.

These men trust altogether to their owne witte, learning, policy, riches, and great reputation in the World. And because all men craue to them , and clap their hands at them, therefore they swell like Turkey-Cocks , set vp their feathers, and draw their wings upon the ground with a kinde of snuffe and disdaine of all men ; as if they were the onely wights of the world. Poore ones, when men doe praise them for their naturall gifts , sothe them , and applaude them,

then

then is it a wonder to see how they mislead themselves ; as though they would forthwith take their flight , and mount unto the cloodes . But let all insolent and conceited men hearken unto the woe that is pronounced against them by the eternall King of glory , saying : Woe vnto

Esa. 5. 11.

them that are wise in their owne eyes , and prud-  
ent in their owne sight . Againe , let them har-

Pro. 3. 5.

ken to the counsell of God , which saith : Trust vnto the Lord with all thy heart ; but leane not vnto thine owne wisedome . Bee not wise in thine owne eyes : but feare God , and depart from euill . These silly conceited fooles thinke , that because they haue the cast of this life , and can cunningly compasse the things of this world , and goe through fitch with them , therefore they can compasse heauen also by their sine wits , and deepe devices . But , alas , poore wretches , they are greatly and grossely deceived . So ; the wisedome of the world is foolishnes with God , and bee catcheth the wise in their owne craftinesse . And againe the Lord saith : I will destroy the wisedome of the wise , and will cast away the understanding of the prudent . Let not these men therefore stand too much in their owne light : let them not trust to their owne policies . For they are all but as an yce of one nyghts screezing , which will deceiue them that trust vnto it . Let them therefore becomefooles in themselves .

1. Cor. 3.

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that

that God may make them wise, Let them deny themselves, that God may acknowledge them. Let them bee humbled in themselves, that God may exalt them. For assuredly, there is no vse after this life, of the most erquisite wisedome of selfe : It all endeth when we end. For how dieth the wise man ? Even as dyeth the soule, saith the <sup>Ecc. 2. 16,</sup> holy Ghost. And where all worldly wisedome endeth, there all heavenly wisedome beginneth. Thus therefore we see, what a wide gate into Hell, Conceitednesse is, and how many enter in therewith.

*Phil.* Now let vs vnderstand of the eighthgate into hell: which is *Ill company.*

*Theol.* The spirit of God foreshewing the great danger of this, and knowing how ready wee are to be carried away with ill company, doth give vs most earnest warning to take heed of it as a most dangerous thing. Enter not (saith he) in the way of the wicked, and walke not in the way of euill men. Awarde it, goe not by it, turne from it, and passe by. The reason whereof is yeelded in another place : where it is said ; A companion of scoules shall be made <sup>Prou. 4. 14.</sup> worse. Let men therefore take heed of ill company. For many thereby haue beeene brought to the gallowes, and haue confessed upon the ladder, that ill company hath brought them unto it : and therefore haue admonished all

all by their example, to take heed, and beware of  
lewd company. Moreover the Scripture saith:

Pro. 28.19

Hee that followeth vaine companions, shall bee  
filled with poverty. And againe in the same

**Chapter 1:** He that keepeth company with ban-  
queters, shameth his Fathet. Let vs therefore

Psal. 19.63.

with David say: I am a companion of all them  
that feare God, and keepe his commandements.

And on the contraty, let vs say with him: I

Psal. 2.6.

haue not haunted with vain persons, neyther  
kept company with the dissemblers. I hate the

assembly of the euill, and haue not accompanied  
with the wicked. Let vs therefore, by Davids

example, shunne the company of the wicked:  
**For**, as a man is, so is his company. It is the

surest note to discerne a man by. **So**, as all un-  
like things are unsociable, so all like things are

sociable. Herein let vs beware wee deeme  
not our selues with vaine words, and an opini-

on of our owne strength; as if wee were as  
strong as Christ, and could not bee drawne away

with any company. **No, no**: wee are more apt to  
bee drawne, than to draw; to bee drawne to euill

by others, than to draw others to god: there-  
fore God saith by his Prophet, let them returne

vnto thee, but returne not thou vnto them. Un-  
doubtedly hee is an odde man, that is not made

worse with ill company. **For** can a man touch  
pitch, and not bee defiled therewith? Can a man

Jer. 15.16

carry

tarry coales in his bosome , and not bee burnt ?  
Daily and lamentable experiance sheweth , that  
many of them which thinke themselves strong ,  
are this way most grievously smitten . Let a  
man thinke therefore , hee never abandoneth  
euill , till hee abandon ill company . For no good  
is concluded in this Parliament . For ill com-  
pany is the suburbs of Hell . Furthermore , it  
is to bee obserued , that some vpon admonitions ,  
and some toward compunctions of their owne  
conscience , do leauue their sinnes vntill they haue  
new prouocation , and vntill they come a-  
mongst their old complices and faire compa-  
nions : and then are they carried back againe to  
their old bias , and returne to their folly , as a dog  
returneth to his vomit . For wee see some , which  
otherwise are of good natures and dispositions ,  
most pittifull and violently carried away with  
ill company . For , even as greene wood of it selfe  
<sup>Pro. 26. 11.</sup> is unapt to burne , yet beetig layd on the fire  
with a great deale of seare wood , it burneth as  
fast as the rest : So , many toward youthes ,  
which of themselves are not so prone vnto euill  
as others , yet with this violent stremme and  
blustering tempest of ill company , are carreyed  
cleane away .

*Phil.* Let vs come to the last gate: which is  
the Euill example of ministers .

*Theol.* It grieueth me , and I am almost a sha-

med to speake of this point: for is it not a woe-  
full and lamentable thing, that any such shoulde  
be found among the sonnes of Leui? Is it not  
a corsey, that the Ministers of Christ shoulde bee  
of a scandalous conversation? For if the eye bee  
darke, how great is the darknesse? If they bee  
examples of all euill to the flocke, whiche shoulde  
be patternes, lights, and examples of all god-  
nesse, must it not needs strengthen the hands  
of the wicked, so as they cannot returne from  
their wickednesse? But this is an old disease  
and euill sicknesse, whiche hath alwayes beeene in  
the Church. The Prophet Jeremy doth most  
griuously complaine of it in his time, and saith;  
Ier. 23.24  
That from the Prophets of Ierusalem, is wi-  
ckednesse gone forth into all the land. For, both  
the Prophet and the Priest doe wickedly. I have  
seen, saith he, in the Prophets of Ierusalem fil-  
thinesse: they commit adultery, and walke in  
lies: they strengthen also the hands of the wi-  
cked, that none can return from his wickednesse:  
they are all vnto me as Sodom; and the Inhabi-  
tants thereof as Gomorrha. And in the ninth  
verse of the same Chapter he sheweth, that it  
was no pleasure or joy vnto him, so publickely to  
reprooue them: but that he did it with exceeding  
griefe, as being forced thereunto, both in regard  
of Gods glory, and the good of the Church. His  
words are these, Mine hart breaketh within me,  
because

because of the Prophets, & all my bones shake. Moreouer, in the same Chapter is set downe, how the Lord woulde feede them with wormewood, and make them drinke the water of gall, and sundry other wayes plague them, for their flatteries, seducements, corrupt doctrine, and euill example of life.

*Phi.* Most certain it is, that the euill example of Ministers, and especially of Preachers, is very dangerous and offensiuē: for thereby thousands are hardened in their sinnes. For men will say, Such a Minister, & such a Preacher doth thus, and thus, and therefore why may not we do so too? They are learned, and know the word of God: therfore, if it were euill, I hope they would not doe it. For they shoulde be lights to vs, and giue vs good examples. Therefore, sith they doe such things, wee cannot tell what to thinke, or what to say to the matter: they bring such simple folkes as we are into a mammering.

*Theol.* Oh that I could with the Prophet Jeremy, quake and shake to thinke of these matters! Oh that I could mourne as a Dove, in penning of it! Oh that I had in the wildernesse a cottage, and could with Iob be a brother to the Dragons, and a companion to the Ostriches, whilst I hauie any thoughts of these things! Oh that I could weepe and mourne without sin, before I yeeld you an answer! For weepe indeed

dred I may : but answer, I cannot. Alas (with much griefe I speake it) all is too true that you say. And herein the people haue a vantage against vs : If I may call it vantage. But let this bee my answer : If the blind lead the blind, both shall fall into the ditch ; blind guides and blind people shall perish together. If because we are wicked, they will bee more wicked, then both they and we shall burne in hell fire together. Then let them reckon their gains, and see what they haue got. They haue small cause to triumph ouer vs. For thereby their market is never a whit amended. Let them take this for answere. And let vs that are the Ministers of Christ, and Preachers of the Gospell, looke narrowly to our selues, and make straight steps to our feet. For if wee tread never so little awrie, wee may see how many eyes are vpon vs. Let vs therefore with David pray continually, Order my goings, O Lord, that my foot-steps slip not : For when my foot slipped they reioyced against mee. And as for the people let them follow the examples of those, which walke unblameably (as God bee thanked some such there bee) and let them slie the examples of such as are offensive. So shall God haue more glory, and they more peace in their owne hearts. Thus haue we heard, what a wide gate is opened into Hell, by the euill example of Ministers,

sters, and especially of Preachers.

*Phil.* Well sith there be so many bars out of heauen, and so many gates into hell, it is a very hard matter to breake thorow all these barres, and so to enter into life: and as hard a matter to misse all these gates, and to escape hell. Hee quits him well that can doe it.

*Theol.* True indeed. And as hard a thing as that is, so hard a thing is it for flesh and blood to enter into the kingdome of heauen. And yet most men make light of it, and thinke it is the easiest matter of a hundred.

*Asun.* As hard as it is, yet I hope by the grace of God, I shall be one of them that shall enter in. For so long as I do as I would bee done to, and say no body no harme, nor doe no body no harme, God will haue mercy on my soule. And Idoubt not, but my good deeds shall weigh against my euill deeds, and that I shall make euen with God at my latter end. For I thanke God for it, I haue alwayes liued in his feare, & serued him with a true intent. Therfore I know that so long as I keepe his commandements, and liue as my neighbours doe, and as a Christian man ought to doe, he will not damne my soule.

*Theol.* Can you then keepe Gods commandments?

*Asun.* As neare as God will giue mee grace,

*Theol.* Nay, but I aske you whether you keepe them, or no?

*Asun.* I doe assay to keepe them as neere as I can: I doe my true intent. Though I keep them not all; yet I am sure I keepe some of them.

*Theol.* Because you say you keepe some of them, I pray you let me be so bold with you as to examine you in the particulars. You know the first commandement is this, Thou shalt haue none other gods in my sight. How say you, doe you keepe this?

*Asun.* I am out of all feare of it. For I never worshipped any God, but one. I am fully perswaded there is but one God.

*Theol.* What say you to the second commandement; Thou shalt not make to thy selfe any grauen image, &c.

*Asun.* I never worshipped any images in my life: I defie them, I know they cannot helpe me, for they be but stockes and stones.

*Theol.* What say you to the third commandement, which is this; Thou shalt not take the name of the Lord thy GOD in vaine? &c.

*Asun.* Nay certainly, I was never counted a swearer in my life: but I haue feared God alwaies of a childe, and haue had a good faith in him ever since I could remember, I would bee sorry else.

*Theol.*

*Theol.* What say you then to the fourth commandement, Remember that thou keepe holy the Sabbath day, &c.

*Afoun.* Nay, for that matter I keepe my Church as well as any man in the parish where I dwell, and mind my prayers as well when I am there. I thanke God for it (though I say it my selfe) I haue beene alway well giuen, and haue loued Gods word with all my heart; and it doth mee good to heare the Epistles and Gospells read euery Sunday, by our Vicar.

*Theol.* Tell mee, what say you to the fist com-  
mandement, which is, Honour thy Father and  
thy mother, &c Doe you keepe this?

*Afoun.* I haue alwayes loued and obeyed my father and mother from my heart. I hope there is no body can accuse me for that: and I am sure, if I keepe any commandement, it is this. For, when I was a boy, euery body said, that I was well giuen, and a toward child. Therefore if I should not keepe this Com-  
mandement, it would be a great grieve to mee, and goe as neere my heart, as any thing that came to me this seuen yeeres.

*Theol.* What say you to the fist comande-  
ment: Thou shalt not kill?

*Afoun.* It were strange if I should not keepe that.

*Theol.* What say you to the seventh: Thou  
shalt

shalt not commit adulterie ?

*Afus.* I thanke God for it, I was never givē  
to women. God hath alwayes kept mee from  
that ; and I hope, will so still.

*Theol.* What say you to the eighth : Thou  
shalt not steale ?

*Afus.* I am neither whooremaster nor  
theefe.

*Theol.* What say you to the ninth : Thou  
shalt not beare false witnesse ? &c.

*Afus.* I defie all false witnesse bearing from  
my heart.

*Theol.* What say you to the last : Thou shalt  
not couet ?

*Afus.* I thanke God for it, I never coueted  
any mans goods but mine owne.

*Theol.* Now I perceiue, you are a wonder-  
full man ; you can keepe all the Command-  
ments. You are like the blind Ruler, which  
said vnto Christ : All these things haue I kept  
from my youth. I perceiue now indeed, that it  
is no maruell though you make so light of prea-  
ching : for you haue no neede of it. You are  
whole, you neede not the Physician : you feele  
no miserie, and therefore you care not for mer-  
cy. For where misery is not felt, there mercy  
is not regarded : but I see you neede no Sau-  
our.

*Afus.* You say not well in that. I need a Sa-  
uiour

viour : and it is my Lord Jesus that must saue me : for he made me.

*Theol.* What neede you a Saviour , sith you are no sinner ?

*Asun.* Yes heleeue me , I am a sinner . We are all sinners : there is no man but he sinneth .

*Theol.* How can you bee a sinner , sith you keepe all the Commandements ?

*Asun.* Yes , I am a sinner for all that .

*Theol.* Can you both bee a sinner , and bee without sinne too : for hee that keepeth the Commandements , is without sinne . Which thing you say you doe . But I see how the case standeth ; that a great number of such ignorant and settish men as you are , will in generall say you are sinners , because your conscience telleteth you so ; but when it commeth to particulars , you know not how you sinne , nor wherein . I pray you therefore , let me leade you thorow the commandements againe , and deale with you in particulars , that I may bring you to the sight of your sins . Holw say you therefore , doe you vpon your knees , every morning and evening , gine God thankes for his particular mercies , and manifold favours towards you ? And doe you call much vpon him privately , and much also with your family : Answer me plainly and simply .

*Asun.* I cannot say so .

*Theol.*

*Theol.* Then you have broken the first commandement, which chargeth us to give God his due worship; whereof prayer and thanksgiving are a part. So then here, at the very entrance you are found guilty. Further, I demand of you, whether you never had any by-thoughts in your prayers, and your heart hath not beene upon other matters, even then while you were in prayer.

*Afus.* I cannot deny that, For it is a very hard matter to pray without by-thoughts,

*Theol.* Then (by your owne confession) you have broken the second commandement, which doth command the right manner of Gods worship: that is, that as we must worship God, so we must doe it in faith, loue, zeale, and pure affections. So that here you are guilty also; because when you pray, your minde is of other matters, and you doe it not in sinceritie and truth. Further, I demand of you, whether you did never sweare by your faith, or troth, or by our Lady, S. Mary, and such other oathes?

*Afus.* Yes, by S. Mary haue I: I must needs confess it.

*Theol.* We need no further witnesse. Your very answer proueth it; for your answer is an oath: therefore here also are you guilty, because you sweare by idols. Further, I demand of you, whether you did never tranel to Faires

on the Sabbath day , or make bargaines on that day , or take iournies , or talke of worldly matters , neglecting holy duties ?

*Afuer.* Yes, God forgiue me, I haue .

*Theol.* Then are you guilty of the breach of the fourth commandement , which chargeth vs on paine of death , to spend the Sabbath day in holy and religious duties , both publikely and priuately . Further , I demand whether you instruct your wife , children , and seruants , in the true knowledge of God , and pray with them or no ?

*Afuer.* I am sure you would haue me speake the truth . I must needs confess , I doe not , neither am I able to doe it .

*Theol.* Then you are guilty of the breach of the first commandement , which commandeth all dutys of superiours towards their inferiours , and of inferiours towards their superiours , whereof prayer and instructions are a part . Moreover , I demand whether you were never angry or no ?

*Afuer.* Yes , an hundred times in my dayes : and I thinke there is no body but will be angry at one time or other , especially when they haue cause .

*Theol.* Then you haue broken the first commandement , which chargeth vs to aviod wrath , anger , malice , desire of revenge , and all such like

like fore-runners vnto murder. Further, I aske you, whether you did never looke vpon a woman with a lust in your heart.

*Aſun.* Yes, for I thinke there is no man free from thoughts that way. I had thought thoughts had beeene free.

*Theol.* No: thoughts are not free before God; for God knoweth our thoughts, and will punish vs, arraigne vs, and condemne vs for thoughts. Men know not thoughts; and therefore can make no lawes against thoughts: but because God is privie to all our most secret thoughts, therefore hee hath made Lawes against them, and will condemne them. Therefore I conclude, that if you haue nourished adulterous thoughts in your heart, you are guilty of the breach of the seventh commandement, which forbiddeth all secret thoughts and prouocations whatsoeuer to adultery. But further, I demand, whether you did never pilfer, parloine, and steale some small things from your neighbour; as, pasture, poultre, conies, apples, and such like?

*Aſun.* I cannot cleere my selfe in these things; for I had thought they had beeene no sinne.

*Theol.* Then haue you broken the eight commandement, and stand guiltie of eternall death. For God in this commandement chargeth vs to haue as great care of our neighbours goods, as of our owne, and not to iniure him any manner

ver

ner of way, in thought, word, or deede. There fore all deceite, pilfryng, oppressing, and all uniusit dealing with our neighbours gods, is heere condemned. Moreover, let me aske you, whether you did never lie or dissemble.

*Aſun.* Yea assuredly.

*Theol.* Then haue you broken the ninth com mandement : wherein God chargeth us, both in witnesse-bearing, and all other matters, to speake the plaine truth from our heart, without lying, or dissembling.

Last of all, I demand, whether you did never in your heart desire something that was not your owne : as your neighbours house or ground, kine or sheepe, &c. therein bewraying the discontentment of your heart ?

*Aſun.* I am as guilty in this, as in any thing. For (God forgive me) I haue often desired and lusted after this and that, which was none of mine owne, and so haue bewraied my discontentment.

*Theol.* Then I perceiue (by your owne con fession) that you are guilty of the breach of all the Commandements.

*Aſun.* I must needs confesse it : for I see now more into that matter than euer I did. I neuer heard so much before in my life, nor was euer asked any such questions, as you aske mee. I had thought many of those things, which you

you asked me, had beeene no sinnes at all.

*Theol.* I could haue committed you in a thousand other particulars, wherein you do daily unhourely breake the Law of God. But my purpose was onely to giue you a taste of some particular transgressions, and therewithall some little light by the way into the meaning of the Law: that thereby you might bee brought to some better sight of your selfe, and might a little perceiue in what case you stand before God; and by that little conceiue a great deale more.

*Asum.* Well: now I doe plainly see, that haue beeene deceiued; and am not in so good a state before God, as I thought I had bin. Moreover I see, that thousands are out of the way, which thinke they are in a good case before God: whereas indeed they are in blindnes, and in their sinnes. But Lord haue mercy vpon vs: I doe now plainly see, that I am farre from keeping the commandements: and I thinke no man doth keepe them.

*Theol.* You may sweare it, I warrant you. For neither S. Paul, David, or the Virgin Mary, could euer keepe any one of the commandements. I am glad you begin to see into the Law of God, and to haue some taste that way. For as a mans knowledge and insight is into the Law, so is his knowledge and insight into himself. See that hath a deepe insight into the Law of God,

God, hath also a deepe insight into himselfe. Hee that hath no insight into the Law, can haue no insight into himselfe. Soz the Law is that glasse wherein wee doe behold the face of our soules before God. The Apostle saith, By the Law commeth the knowledge of sinne. Therefore those which are altogether ignorant of the Law, and never behold themselvrs in this glasse, do commit an hundred sinnes a day, which they know not of; and therefore are not grieved for them. Soz how can a man bee grieved for that which hee knoweth not? But now further, I pray you, give me leane to aske you some moe questions of the principles of Religion: to the ende, that you knowing and feeling your ignorance, may be humbled therewith, bewaile it in time, and seek after the true knowledge of God. But yet, by the way, I will aske Antilegon a question or two; because I desire to vnderstand what knowledge hee hath in the groundis of religion. Tell mee therefore Antilegon, what was the reason why Christ was conceiued by the holy Ghost?

*Antil.* I could answer you, but I will not. What authority haue you to examine me? shew your commission. When I see your warrant, I will answer you: in the meane time, you haue nothing to doe to examine mee. Meddle with that you haue to doe withall.

*Theol.* I perceiue you are not onely ignorant,

but

but wilfull and obstatte, and refuse all instructions. Therefore I will leaue you to God, and to your galled conscience. But I pray you Asunetus answer this question. What thinke you, what is the reason that Christ was conceiuued by the holy Ghost?

*Asun.* Beleevie me Sir, that is an hard question. You may aske a wise man that question: For I cannot answer it.

*Theol.* What say you then to this? Who was Christ's mother?

*Asun.* Marry Sir, that was our blessed Lady.

*Theol.* What was Pontius Pilate?

*Asun.* I am somewhat ignorant; I am not booke learned: but if you will haue my simple opinion, I think it was the diuell. For none but the diuel would put our sweet Saviour to death.

*Theol.* What is the holy Catholicke Churche which you doe beleue?

*Asun.* The communion of Saints, the forgiuenesse of sinnes.

*Theol.* What do you pray for, when you say, Thy Kingdome come?

*Asun.* I do pray that God would send vs all of his grace, that we may serue him, & doe as we ought to doe, & keep vs in a good mind to God ward, and to haue him much in our mind. For some (God blesse vs) haue nothing but the Diuell in their mind: they doe nothing a Gods name.

*Theol*

Theol. What is the Sacrament?

Aſun. The Lords Supper.

Theol. How many Sacraments be there?

Aſun. Two.

Theol. Which be they?

Aſun. Bread and Wine.

Theol. What is the principall end of your coming to receive the Sacrament?

Aſun. To receiue my maker.

Theol. What is the principall vse of a Sacra-  
ment?

Aſun. The body and blood of Christ.

Theol. What profit and comfort haue you by  
a Sacrament?

Aſun. In token that Christ dyed for vs.

Theol. I can but pity you for your ignorance: for, it is exceeding grosse and palpable. Your an-  
swers are to no purpose, and bewray a wonder-  
full blindness and senslesnes in matters of reli-  
gion. I am sorrie, that now I haue not time and  
leasure to let you see your folly and extreame ig-  
norance; as also to lay open vnto you the sense and  
meaning of the Articles of the Faith, the Lords  
Prayer, and the Sacraments, and all other the  
groundes of Christian Religion.

Aſun. What course would you wish mee to  
take, that I may come out of ignorance, and at-  
taine vnto the true knowledge of God?

Theol. Surely, I would wish you to be dili-  
gent

gent in hearing of Sermons, and reading the Scriptures with prayer and humility. Also that you would peruse Catechismes, aad other good bookes; and especially, Virells grounds of Religion, and the workes of the two worthy seruants of God, Master Giffard, and Master Perkins, and other mens that haue done great seruice to the Church, and for whom thousands are bound to giue G D thankes. If you take this course, you shall by Gods grace, within a short time growe to some good measure of knowledge in all the maine grounds of Christian Religion.

*Phil.* I had not thought, any man had been so ignorant as I now perceiue this man is.

*Theol.* Yes verely: there be thousands in his case. And I do know by exerience, that many will vse the very same answers; or at least, very little differing.

*Phil.* I warrant you, if you had questioned with him of kine or sheep, purchasing of lands, taking of leases, or any other matters vnder the Sun, you should haue found him very ripe and ready in his answers.

*Theol.* I am so perswaded too. For, let a man talke with worldly men of worldly matters, and their answer is never to seeke. They will talke very freshly with you of such matters, if it bee all the day long. For, they haue a deep insight

light into earthly things, and doe wholly delight to talke of them, beeing never weary. For, it is their ioy, their meake and their drinke. But come once to talke with them of Gods matters (as, of faith, repentaunce, regeneration, &c.) you shall finde them the veriest dullards and dunces in the world. For when speach is had of these things, they are so besogd. that they cannot tell where they are, nor what they say.

*Phil.* In my iudgement, such mens case is very pitifull and dangerous. And so is this mans case also, if God doe not very speedily pull him out of it.

*Theol.. Questionlesse* For God saith, My people perish for want of knowledge. Our Lord Ho.4.7. Jesus saith, that ignorance is the cause of all errors. Ye erre, saith he, not knowing the Scripture Mat.22.29. The Apostle saith, that ignorance doth alienate vs from the life of God. For saith he, The Gentiles were darkned in their cogitation, being strangers from the life of God, through the ignorance that is in them, Eph. 4. 18. So then it is cleere, that ignorance is not the mother of denotion, as the Papists doe auouch: but it is the mother of error, death and destruction; as the Scripture affirmeth. Our Lord, foreseeing the great danger of ignorance (how thereby thousands are carryed headlong into hell) doth admonish all men to search the Scriptures, which

do testifie of him, that so they might get out of the most dangerous gulfe of ignorance ; wherein multitudes are implunged. Therefore the noble-men of Berea are commended by the holy

*Act. 17.11 Ghost*, because they received the word with all readinesse , and searched the Scriptures daily, whether those things were so. Oh therefore that men would earnestly seek after the knowledge of God in time , and (as the Prophet saith) lecke the Lord whilst hee may be found , call vpon him whilste he is neere, *Esa. 55.6.*

*Phil.* I doe see, that all ignorance in matters of faith, is dangerous : but I thinke , wilfull ignorance is of all other most dangerous.

*Theol.* Wilfull ignorance (no doubt) is a plain prognostication and demonstratiue argument of eternall death : for it is a most horrible and fearfull thing for men to refuse instruction , despise counsell, harden their hearts, stop their eare, and cloze vp their eyes against God. This is the very vpshot of our decay.

*Phil.* I pray you, what call you hardnesse of heart ?

*Theol.* An hard heart is that which is neither moued with Gods mercies , nor scarred with his iudgements ; neither feareth the law, nor regardeth the Gospell ; neither is holpen by threatenings, nor softned by chaffnings ; which is unthankfull for Gods benefits , and disobedient to his

his counsels : made cruell by his rods, and disolute by his faours ; vnshamefac't to filthinesse, and fearlesse to perils ; uncourteous to men, and retchlesse to God ; forgetfull of things past, negligent in things present, and imprudent in things to come.

*Phil.* Lay forth yet more plainly the state of ignorant and hard-hearted men, and shew how lamentable it is.

*Theol.* If a man bee outwardly blinde, we do pitty him, and say, There goes a poore blinde man : but if he be both blinde and deafe, do we not more pitty him, and say, Oh ! in how miserable a case is that man ! but if hee bee both blinde, deafe and dumbe, do we not most of all pitty him, and say, Oh ! that man is in a most woefull taking, and in a most pittifull pligt.

How much more then are they to bee pittied, which, as concerning their soules, are both blind, deafe and dumbe ? For , the diseases of the soule are farre more dangerous , and more to be pittied than those of the body.

Would it not pitty a mans heart, to see a poore haefe in a Lyons mouth, whilst he teareth him, tenteth him, and puls out his guts ? Euen such is the case of ignorant men in the clawes of the diuel. For, the diuell hath them vnder him , redeth them at his pleasure, and teareth their soules in peices,

Oh that wee had eyes to see these things,  
hearts to feele them, and affections to be thorough-  
ly moued with them, even vnto mourning and  
teares!

*Phil.* Few doe thinke that ignorant men are  
in so wofull case as you speake of. For they think  
ignorance will excuse them. And some will say,  
they are glad they haue so little knowledge.  
For, if they should haue much knowledge of  
their masters will, and doo it not, they should  
be beaten with many stripes; but now, beeinge  
ignorant, they thinke all is safe.

*Theol.* God willed his people to offer sacrifice  
for their sinnes of ignorance, Leu. 4. 3. therefore  
ignorance is a sin, and excuseth no man. And as  
for the state of their soules before God, it is most  
miserable, if we could see into their soules as we  
see their bodies. For, assuredly there bee multi-  
tudes which ruffle it out in velvets and silks, and  
most braue and glittering outsides, but inwardly  
are full of filthinesse and sinne: They haue fine de-  
licate bodies, but most vgly, blacke and filthie  
soules: if a man could see into their soules as hee  
doth into their bodies, hee would stop his nose at  
the stink of them. For, they smell ranke of sinne  
in the nostrils of God, his Angels, and all god  
men.

*Phil.* Then I perceiue by your speech, that  
the case of all ignorant and profane men is  
fear-

fearefull in the sight of God ; and that all good men are to pity them, and to pray for them.

*Theol.* If two blinde and deafe men shoule walke in a beaten path that leades to a great deepe pond , wherein they are like to bee drowned , if they go forward; and two men farre off shoule whoope vnto them, and will them not to goe forward , lest they be drowned ; yet they , neither seeing any man , nor hearing any man , goe forward , and are drowned : were not this a lamentable spectacle to behold ? Euen so is it with all the ignorant , blinde and deaf soules of the world : for , they cast no perils , but walke on boldly to destruction . And though the Preachers of the Gospell whoope never so loud vnto them , or give them never so many warnings and easements to take heed , yet they beeing inwardly blind see nothing , and spiritually deaf heare nothing , and therefore goe on forward in their sins and ignorance , till they suddenly fall into hell-pit .

Put case also two great Armies shoule pitch a field , and fight a maine battell vpon a Plaine , and that some man shoule stand vpon the toppe of a mountaine hard by , and behold all , and shoule see with his owne eyes , how thousands , and tenne thousands went to wacke , and fell downe on euery side as thicke as haile , the whole plaine swimming in blood ; and shoule also heare

the groaning of scouldiers wounded, and the dolefull sighes and groanings of many Captaines and Coronels gining vp the ghost: were not this a most woefull spectacle? Euen so, when we do cleerely see Satan wound and murder thousand thousand soules, is it not a far more tragicall and lamentable sight? and ought it not enen to kill our hearts to behold it? But (alas) men haue no eyes to see into these things. And yet certaine it is, that Satan doth continually, and in most fearesfull manner, massacre innumerable soules. Thus haue I shewed you the woefull estate of profane and ignorant men.

*Phil.* If it be so, you that bee Ministers and Preachers of the Gospele, and haue taken vpon you the cure and charge of soules, haue need to looke about you, and doo what in you lyeth to saue soules; and as good shepheards, in great pitty and compassion, to labour to pull them out of the pawes of this roaring Lyon, which goes about continually, seeking whom he may deuoure.

*Theol.* It standeth vs vpon indeede, very seriously and carefully to looke to it, as we will answer it at the dreadfull day of indgement. For, it is no small matter that wee haue taken in hand; which is, to care for the flocke which Christ hath bought with his bloud. Would to God therefore that wee wold leauie straining about

about other matters, and strive together all about this, who can pull most out of the Kings dome of Satan, sinne and ignorance; who can winne most soules; and who can performe best seruice to the Church. This were a good strife indeed, and would to God, that we might once at last with ioyned forces goe about it, and with one hart and hand ioin together to build vp Gods house. If through our owne follies, the worke hath beene hindered, or any breach made, let vs in wisedome & loue labouer to make it vp againe: if there haue beene any declining and coldnesse, let vs now at last reviuie: let vs stirre vp our selues, that wee may stirre vp others: let vs bee zealous and fervent in spirit, that wee may through Gods grace put life into others, and rowze vp this dead, declining and coldage wherin we liue. So shall God be glorified, his Church edified, his Saints comforted, his people fained, his thronē erected, and the kingdome of the diuell ouerthowne.

Phil. What thinke you were the best course to effect this which you speake of?

Theol. This is a thing that must bee erceedingly laboured in of vs which are the Ministers and Preachers of the Gospell. And heere is required diligence, and (as wee say) double diligence: for, the people are every where very ignorant. Some are stoney, altogether uncapable of

of instructions : others are froward and wilfull : some will receive the doctrine , but not the practise : some againe are altogether set vpon pernishnesse and cauilling . So that a man were better take vpon him the charge of keeping W wolves and Beares , than the charge of soules . For, it is the hardest thing in the world to reforme mens disorders , and to bring them into order ; to pull mens soules out of the kingdome of Satan , and to bring them to God . It is , as we say , an endlesse peece of worke , an infinite toile , a labour of all labours : I quake to thinke of it . For men are so obstinate and irrefragable , that they will bee brought into no order : they will come vnder no yoke . They will not bee ruled by God , nor bridled by his Word . They will follow their owne swing . They will runne after their owne lusts and pleasures . They will rage and storne if you go about to curb them and restrain them of their wils , likings , and liberties . They will haue their wils , likings , and liberties ; They will haue their wils , and follow their old fashions , say what you will , and do what you can .

Is it not , thinke you , a busie peece of worke to smoothe and square such Timber-logs , so full of knots and knobs ? Is it not a tedious and irkesome thing to thinke vpon ? And would it not kill a mans heart to go about it ? For , how hard

hard a thing is it to bring such into frame, as are so farre out of frame.

*Phil.* Well sir, you can but doe your endeavour, and commit the successe to God. You can but plant and water: let God giue the increase. You are Ministers of the letter; but not of the Spirit. You baptize with water; but not with the holy Ghost. If you therefore preach diligently, exhort, admonish and reprooue, publickly and priuately, studying by all good example of life, and seeking with all good zeale, care and conscience, to doo the vttermost that in you lyeth, to reduce them from their euill waies; I take it you are discharged, though they remaine stubborne and incorrigible. For, you knowe what the Lord saith by his Prophet, Ezech. 33. 9. If you do admonish them, and giue them warning, then you shall bee discharged, and their bloud shall be required at their owne hands.

*Theol.* You haue spoken the truth. And therefore, sith somme must needes take vpon them this so great a Charge, it will bee our best course to labouer much with them in Catechizing, and private instructions; and that in most familiar and plaine manner. For, much god hath beeene done, and is done, this way. The ignorant sort must bee much laboured vpon this way: and so, no doubt, much god may bee done.

Foz

Pro.14.23

For, In all labour there is profit. Herein wee  
 (that are the Ministers of Christ) must be con-  
 tent to bee abased, and to teach the pore igno-  
 rant people in most plaine manner; asking them  
 many easie questions, and often questioning with  
 them in most plaine and loving manner, till wee  
 haue brought them to some taste and smacke of  
 the principles of Christian Religion. WEE must  
 not bee ashamed to vse repetitions and tautolo-  
 gies, and to tell them one thing twenty times  
 ouer and ouer againe, heere a line, and there a  
 line, heere a little, and there a little, precept up-  
 on precept; as the Prophet speakes, Esay 18. 10.  
 I know right well, nothing goes more against  
 the stomacke of a Scholler, and him that is lea-  
 ned indeed, than to do thus. It is as irkesome  
 and tedious, as to teach A B C. Some can at  
 no hand indure it. But truely, truely, I finde  
 now, after a long erperience, that if wee will do  
 any good to these simple and ignorant soules, wee  
 must enter into this course; and wee may not  
 bee ashamed of it. For, it will bee our crowne,  
 and our glory, to winne soules, howsoever we  
 bee abased. Let vs therefore bee well content to  
 stope downe, that Christ may bee exalted: Let  
 vs bee abased, that God may bee honoured: let  
 vs doe all things in great loue to Christ; who hath  
 said, If thou louest me, feed, feed, feed, my flocke,  
 John 21.15. Let vs therefore testifie our loue to  
 him

him by feeding his flocke. Let vs do all things in great loue, and deepe compassion, towards the poore soules that goe astray: As it is said, that our Lord Jesus was moued to pity, and his bowells did yearne, to see the people as sheepe without a shepheard. Let it likewise moue vs throughly, and make our hearts to bleed, to see so many poore sheepe of Christ wandring and straying in the mountaines and wildernesse of this world, caught in every bramble, and hanged in euerie bush, ready to bee devoured of the Wolfe. Thus haue I shewed you what course (in my iudgement) is best to bee taken for the delinering of poore ignorant soules out of the captivity of Satan and sinne.

*Phil.* Now as you haue declared what course is best to bee followed on your part which are Ministers and Preachers of the Gospell: so I pray you shew what is best to bee done of vs which are the people of God.

*Theol.* The best counsell that I can give you, if it were for my life, is, to bee much exercised in the Word of God, both in the hearing, reading, and meditation thereof, and also to purchase vnto your selfe the sincere Ministerie of the Gospell, and to make conscience to liue vnder it; esteeming your selfe happy if you haue it, though you want other things; and vnhappy if you haue it not, though you haue all other things

things. So; it is a peerelesse pearle, an incomparable iewell. For the purchasing whereof, wee are aduised by our Lord Jesus, to sell all that we haue, rather than to go without it, Math. 12.44. Againe, our Sauour Christ gives the same counsell to the Church of Laodicea, in these words, I counsell thee to buy of mee go'd tryed by the fire, that thou maist be rich; and white raiment, that thou maist be cloathed, and that thy filthy nakednes doe not appear: and anoint thine eies with eye-salue, that thou maist see, Apoc. 3.18. Where you see, the word of God is compared to most precious gold; whereby we are made spirituall rich; and to glittering attire, wherewith our naked soules are clothed; and to an eye-salue, wherewith our spirituall blindnesse is cured. We are aduertisid also by Jesus Christ, whose counsell is ever the best, to buy these things, whatsoeuer they cost vs. The same counsell also giueth wise Salomon, saying, Buy the truth: but sell it not. Pro. 23. 33. So then you see the counsell whiche herein I give you, is not mine owne, but the counsell of Iesus himselfe, and Salomon the wise. And who can, or who dare, except against their counsell?

*Af:un.* Is your meaning, that men must of necessity frequent preaching of the word? will not bare reading serue the turne?

*Theol.* I told you before, that reading is  
good

god, profitable, and necessarie : but yet it is not sufficient. Wee must not content our selues with that onely : but wee must goe further, and gette vnto our selues the sound preaching of the Gospell ; as the chieffest and most principall meanes whiche God hath ordained and sanctified for the sauing of men. As it is plainly set downe , 1. Corinth. 1. 21. When as the world (by wisdome) knew not God, in the wisedome of God it pleased God , by the foolishnesse of preaching, to saue them that beleue. The meaning of it is ; that when as men, neither by naturall wisedome , nor the contemplation of the creatures , could sufficiently attaine to the true knowledge of God ; the Lord, according to his heavenly and infinite wisedome, thought of another course , which is, to saue men by preaching ; which the world counteth foolishnesse. And by the way note , that the preaching of the word is not a thing of humane inuention : but it is Gods owne deuice , and came first out of his brain; and the next and nearest way to saue mens soules.

Wise Salomon also , in the Booke of the Proverbs , telleteth vs , that the preaching of Gods Word (which he calleth Vision , vsing the word of the Prophets, which called their sermons, Visions) is not a thing that may bee spared , or that wee may bee at choice whether we

we haue it or no : but hee maketh it to bee of absolute necessitie vnto eternall life. For he saith, Where vision failleth, the people are left naked, Proverbs 29. 18. So indeed it is in the Originall. But the old translation giveth vs the sense thus: Where the Word of God is not preacht, there the people perish. Then you see, that Salomon striketh it dead , telling vs, that all they which are without preaching of the word , are in exceeding danger of losing their soules. Oh that men could be perswaded of this ! Saint Paul also saith, that faith commeth by hearing the word preached. For he saith, How can they heare without a Preacher ? Rom. 10.14. If faith commeth by hearing the word preached, then I reason thus : No preaching, no faith : no faith, no Christ : no Christ, no eternall life : for eternall life is onely in him. Let vs then put them together thus : Take away the word, take away faith : take away faith, take away Christ : take away Christ, and take away eternall life. So then it followes ; Take away the word, and take away eternall life.

Or wee may reade them backward thus : If wee will haue heauen, wee must haue Christ. If wee will haue Christ , wee must haue faith. If wee will haue faith, wee must haue the word preached. Then it followeth thus : If wee will haue heauen, wee must haue the word preached.

Then

Then I conclude ; that preaching generally, and for the most part , is of absolute necessity vnto eternall life , as meate is of absolute necessity for the preseruation of our bodies , as grasse and foder are of absolute necessity for the upholding of the life of beast's , and water of absolute necessity for the life of fishes . Then this being so , men are with great care and conscience to heare the Gospell preached , to frequent Sermons , to resolt much to Gods house and habitation , where his honour dwelleth ; with David to say , One thing haue I desired of the Lord : that will I require ; euen that I may dwell in the house of the Lord all the dayes of my life , to behold the beauty of the Lord , and to visite his holy Temple , Psal. 27. 4. With godly Mary to say , One thing is necessary , and so chuse the better part , Luke 14. 42. With the pwe Cripple at Bethesda , to wait for the moving of the waters by the Angell , that his impotency may bee cured , John 5. 7. I meane , that wee shold tye our selues to the first moving of the spirituall wakers of life , by the Preachers of the Gospell ; that our spirituall impotencie may bee holpen and relieved . For , the minisstry of the Gospell is that goulden pipe whereby and where-through all the goodnesse of God , all the sweetnesse of Christ , and all heavenly graces whatsoever , are derived vnto vs . Which thing was shadowed in the Law by the

Pomegranates in the skirts of Aarons garments, and the golden Bells between them, round about ; that is, a golden Bell and a Pomegranate , a golden Bell and a Pomegranate, Exod. 28.33. The golden Bells did signifie the preaching of the Gospell ; and the Pomegranates, the sweet savour of Christ's death. Noting thereby, that the sweet savour of Christ's death , and all the benefits of his passion , should bee spread abroad by the preaching of the Gospell. Thus you see, that if euer men purpose to be saved, they must make more account of the preaching of the Gospell than they have done, and not thinke (as most men do) that they may bee without it, and yet do well enough : and some had as leene bee without it as haue it. For, it doth but disquiet them , and trouble their consciences : but woe be vnto such.

*Phila.* Yet we see; where the word is soundly preached , there be many bad people : and the reasons thereof, in mine opinion, are two. The one, that God taketh his holy Spirit from many in hearing the Word : so that their hearing is made vnfruitfull. The other, that the Diuell hath an hundred deuices to hinder the effectuall working of the Word : so as it shall doo no good at all, nor take any effect in multitudes of men. But you , Master *Theologus*, can better lay open this matter than

than I. I pray you therefore speake something of it.

Theol. The sleights of Satan in this behalfe, are more, and more slye, than I, or any man else, can possibly discouer. For who is able to descrip, or in sufficient manner to lay open, the deepe subtleties, and most secret and sinfull suggestions of the Diuell in the hearts of men? Hee is so cunning a crafts-master this way, that none can perfectly trace him. His workings in the hearts of men are with such close and hidden deceiptes, and most methodicall and crafty conueighances, that none can sufficiently finde them out. But yet notwithstanding, I will bewray vnto you so much as I knowe or can conceiuie of his deatings with them that heare the Word, that hee may steale it out of their hearts, and make it fruitlesse and vnyprofitable. First of all, hee betreth him, and laboureth hard to keepe men fast a-sleepe in their sinnes, that they may haue no care at all of their owne salvation; and therfore dissuadeth them from hearing, or reading the Word at all, lest they shoulde bee awaked. If this will not preuyle, but that they must needes heare, then his craft is to make their hearing vnyprofitable, by sleeppynesse, dulnesse, by-thoughts, conceitednesse, and a thousand such like. If this will not serue

the turne , but that the word doth gette within them , and worke vpon them (so as thereby they grove to some knowledge and understandyng of the truthe) then hee practiseth another way, which is , to make them rest themselves vpon their bare knowledge, and so become altogether consciencelesse. If this will not suffice , but that men fall to desiring , and leave some sinnes, especially the grosse sinnes of the world, and do some good ; then hee perswadeth them to trust to those doings, without Christ , and to thinke themselves well enough , because they do some good ; and leave some euill. If this bee not enough, but that men attaine vnto the true iustifying faith which apprehendeth Christ , and resteth vpon his merites , then hee deniseth how to blemish the beatitie of their faith, and weaken their comfort, through many frailties and wants , yea, grosse downefalles, and ranke euils ; so as they shall bee but spotted and leprosous Christians. If this weapon wll not worke , but that Christians destroyne all good vertues with their faith, and abundantly shine forth in all the frutes of righeteousnesse , then hee casteth about another way, which is , to daunt and dismaye them with discouragements ; as pouertie , necessarie , sickenesse , reproaches, contempt, persecutions, &c. If none of all these will do the daed , but that men

men constantly beleue in Christ, and patiently and ioysfully endure all afflictions, then his last refuge is, to blowe them vp with gun-powder: that is, to pufse them vp with a pride of their gifts, graces, and strength; and so to gine them an bitter ouerthowe, whil st they do not walke humbly, and give God the prayse of his gifts.

Thus haue you a little tasse of Satans canning, in making the word vnfruitfull amongst vs.

*Asun.* I pray you good Sir (seeing I am ignorant & vnlearned) giue mee some particular directions out of the Word of God, for the good guiding and ordering of my particular actions, in such sort as that I may glorifie God in the earth, and after this life bee glorified of him for ever.

*Theol.* It were an infinite thing to enter into all particulars: but briefly doo this; First, seeke God earnestly in his word: pray much: in all things gine thanks. Eschew euill, and doe god. Fears God, and keepe his commandements: reforme your selfe, and your houeshold: loue vertue, and vertuous men; keepe company with the godly, and auoide the society of the wicked. Live soberly, iustly, and holily in this present euill world. Speake always graciously, and beware of filthy communication.

compense no man evill for evill : but recompense evill with good. Be courteous and pitiful towards all men. Take heed of swearing , cursing and bannynge. Beware of anger, wrath and bitterness. Praise your friend openly , reprooue him secretly. Speake no evill of them that are absent, nor of the dead. Speake evill of no man : speake alwayes the best : or at least, not the worst. Reuerence Gods Name, and keepe his Sabbaths. Avoide all the signes of condamnation, and labor after all the signes of saluation. Aboue all things take heed of sinne : for, that is the very cut-throat of the soule, and of all goodnessse. Tremble therefore, and sinne not. For, if you sin, mark what fol-  
lows :

God seeth.  
 Six great dangers in sin.      His Angels beare witnes.  
                                         The conscience pricketh.  
                                         Death threatneth.  
                                         The Diuell accuseth,  
                                         Helldeuoureth.

You see then that sin is no scar-crofe , or lessing matter. Every sin that a man committeth is as a thorne thrall deep into the soule; which will not be got out againe, but with many a sigh, and many a sorrowfull Oh, oh. Every sinne is written with a pen of yron , and the point of a Dia-  
mond bypon the conscience, Ier. 17. 1. & shall in the  
last

last day (when the booke shall be opened) accuse vs, and give-in evidence against vs. If a man commit sin with pleasure, the pleasure passeth away, but the conscience and sting of the sin abideth, and tormenteth deadly : but if a man do well, though with labour and painfulnes, the pain passeth away, yet the conscience of well-doing remaineth with much comfort. But the best end of sinne is alwayes repentance ; if not in this life, then with woe and alas when it is too late. Therefore take heed in time : take heed, I say, of sinne.

- Six most hurfull affects of sinne.
- |   |
|---|
| Sin hardens the heart, Heb. 3. 13.                |
| Sin gnaws the conscience, 1. Sa. 25.              |
| Sin fights against the soul, 1. Pe. 1.11          |
| Sin brings forth death, Jam. 1.15.                |
| Sin makes ashamed, Rom 6.21.                      |
| Sin procures plagues of body and soule, Deut. 28. |

Behold therefore the euill effects of sinne. For this cause, Zophar the Naamathite speaks very wisely to Job, saying, When thou shalt lift thy face out of thy sinne, thou shalt bee strong, and shalt not feare : thou shalt forget all sorrow : thou shalt remember it as the waters that are past, Job 11. Where Zophar plainly sheweth, that the avoiding of sinne is our strength ; and the committing of it, our weakening.

According to that of Salomon, The way of the Lord is the strength of the vpright man, Proo. 20. 19. Therefore walke in the way of God, and take heed of the waies of sin: for, God punisheth every sinne his way; some one way, and some another; and no sin can escape vnpunished. For, because God is iust, therefore he must needs punishe sinne in all men, though in diuers manners; as, the wicked in their owne persons, the godly in Christ. Beware of it therefore, and flatter not your selfe in your sinnes. Remember how every disobedience, and euery transgression hath

Note how  
God in all  
Ages hath  
punisht the  
breakers  
of his law. had a iust recompense of reward. God hath in all ages matched the cause with the effect; that is, sinne with the punishment of sinne. The Israelites, for breaking the first commandement in making other gods, were often smitten by the hand of God, Exod. 32.10. Nadab and Abihu, the sons of Aaron, for the breach of the second commandement, in offering strange fire vpon Gods Altar, were consumed with fire, Leui 10.2. He that blasphemed and transgressed the third commandement, was stoned to death, Num. 15. He that brake the fourth commandement, in gathering sticks on the Sabbath, was likewise stoned, Num. 15. 52. Abirolon, transgressing the fift, was hanged in his owne haire, 2. Sam. 18. Cain, transgressing the sixt, in slaying his brother Abel, was branded with the mark of Gods wrath, Gen.

Gen. 4. 15. Sichem the son of Hamor, transgressing the seventh, in defiling Dinah the daughter of Jacob, was slain by Simeon & Levi, the sons of Jacob, Gen. 34. 26. Achan, sinning against the eighth commandement, in stealing the wedge of gold and the Babylonish garment, was stoned to death, Jos. 7. 25. Ananias and Sapphira, sinning against the ninth, in lying and dissembling, were suddenly smitten with death; Acts 5. 6. Ahab, transgressing the tenth commandement, in coveting and discontentment, was devoured of dogs, 1. Reg. 21. 24. *Or if you will have a greater sin there it is only forbidden, then infants are therefore punished with death, Rom. 5. 14.*

Thus we see there is no dallying with God; but, if we sinne, we are as sure to be ierkt soe ill as the coat is on our backe. Therefore let vs not deceiue our selues, nor make light of sinne. For, sin is no scar-bug; and wee shall one day finde it so. And howsoever we make light of some sins, yet in very ded all sin is odious in the sight of God: yea, all sin is hainous and capitall in this respect, that it is against a person of infinite being; it is against God himselfe; it is against the highest Maiestie. For, the greatness of the person offended, doth increase and increase the greatness of the sinne.

As for example: If a man raile at a Justice of peace, hee shall bee stoked: if hee raile at

at one of his Maiesties priuie Councell, hee shall  
be imprisoned: but if hee raille at his owne Ma-  
iesty, he shall be hanged. So then you see how a  
sinne is increased by the dignity of the person of-  
fended. Now then, sith all mortall Princes are  
but dust in the sight of God (and he is a person of  
infinite and incomparable Maiesty) how hainous  
and how flagitious a thing is it, in any wise, or  
after any sort, to sin against his most royall and  
sacred person? Well then, to groowe to some  
conclusion, this I do advise you; as to shunne all  
vice, so to imbrace all vertue; as to put off the  
old man, so to put on the new man. Remember  
often and alwaies what shall become of you after  
this life, where you shall be forty years hence, in  
Hell, or in Heauen. Look well to that in time;  
and therefore so live that you may live alwaies.

**Consider often in your secret cogitation,**

- |   |  |
|---|--|
| Nine profit-<br>able consi-<br>derations. | What you haue beeene.<br>What you are.<br>What you shall be.<br>What God hath done for you.<br>What he doth.<br>What he will doo.<br>Gods iudgements past.<br>Gods iudgements present.<br>Gods iudgements to come. |
|---|--|

**A wake**

Awake at last, and take care for your salvation.  
Sleep no longer in sinne, lest ye perish eternall  
ly. For, verely there is a reward for the righ-  
teous: doubtlesse there is a God that judges the  
earth. And this is the best counsell I can give  
you.

*Asun.* Your counsell is very good. I pray  
God give me grace to follow it; and so to liue,  
that I may please God, and go to heauen in the  
end.

*Theol.* You must take heed you speake not  
these words of course, and for fashions sake, ha-  
ving no settled purpose in your heart to follow  
these directions. For, there bee numbers that  
can skill to give god words, but they will do  
nothing. They thinke they highly please God  
with their god words, and that God will take  
them for payment; as though God regarded  
words. They would faine goe to heauen, but  
they will take no paines; they will leane no  
annes, they will not forgoe their lusts and plea-  
sures. They would haue the reward of Gods  
children, but they will not do the works of Gods  
children. They would haue the sweet, but they  
will none of the sowre. They would haue the  
Crown, but they will fight never a stroake:  
They would faine come to Canaan, but they  
are loth to travell that long and dangerous way  
which leadeth unto it. Therefoze those men,  
being

This is  
most mens  
case.

being the sons of idlenesse, will step short (in the end) of that they loke for. For, the Spirit saith, The sluggard lusts : but his soule hath nought, Pro. 13.4. We must therefore leane bare words, and come to deeds. For, our Lord Jesus saith, Not every one that saith Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my Father which is in heauen, Mat. 7.21. Where we see Christ (in plaine termes) excludes out of his kingdome all those whose religion consisteth onely in god words, and smooth speeches; but make no conscience to practise the commandements of God.

David, having made some good preparation for the building of the Temple, and perceiving his son Salomon to have suffe and provision enough to perfect and finish it, doth most wisely encourage him to the worke, in these words: Up, and be doing; and the Lord shall be with thee, 1. Chro. 12.32. Oh that men would follow this counseil of David, that they would up, and bee doing, and not sit still and do nothing; that they would leane words and countenances, and set vpon the practice of Gods Law, and study with all care and conscience to be obedient to his will. Then assuredly God would bee with them, and blesse them, and much good would come of it. For the Scripture saith, Proverbs 14.32. In all labor there is profit or increase: but the talke  
of

of the lips onely bringeth want.

*Phil.* Most mens mindes are so wholly drowned in the loue of this world, that they haue no heart to obey God, nor any delight in his commandements.

*Theol.* The greatest part of men are like to the Gadarens, which esteemed their swine more than Christ. As wee see in these our dayes, how many make more account of their kine and sheep, than of the most gloriouſ Gospell of Christ. They highly esteeme dung, and contemne Pearl. They are carefull for trifles, and regard not the things of greatest moment; and therefore may very fitly be compared to a man, who having his wife and children very sick, doth utterly neglect them, and is altogether carefull for the curing of his horse's ears.

*Phil.* We are somewhat digressed from the matter we had in hand. I pray you therefore, if you haue any more matter of good counsell to give to *Aſmetus*, that you would presently deliuere it.

*Theol.* I haue little more to say, saue onely I would aduise him often to remember, and much to muse on these things:

The

The euill he hath committed.

The good he hath omitted.

The times he hath mis-sperit.

The shortnes of this life.

The vanity of this world.

The excellency of the world to come.

Death, than the which nothing is more terrible.

The day of iudgement, than the which nothing is more fearfull.

Hell fire, than the which nothing is more intolerable.

*Phil.* This is short and sweet indeed. You haue touched some of these points before, in this our conference. But I am very desirous to heare somewhat more of the two last, which yet haue not beeene touched,

*Theol.* With you are desirous, I will briefly deliver unto you that which I haue received from the Lord. First, concerning the day of iudgement, I finde in the volume of Gods book, that it shall bee very terrible and dreadfull. For, The Son of man shall come in the clouds of heaven, with power and great glory, Mat. 24.30. S. Peter saith, The day of the Lord shall come as a cheefe in the night. In the which, the heavens shall passe away with a noise, the elements shall melt with heat, & the earth with the works that are therein shal be burnt vp, 2. Pet. 3.10. The A-

9. things  
much to be  
thought of

postle

pestle tells vs, that at Christ's coming, the whole world shall be of a light fire : and that all castles, towers, godly buildings, gold, silver, velvets, silkes, and all the glittering hue, glory, and beauty of this world, shall be consumed to powder and ashes. For, he saith plainly, 2. Pet. 3. 9. The heauens and the earth, which are now, are reserved to fire, against the day of iudgement, and of the destruction of vngodly men. Moreouer, hee strongly promes, that as the world was once destroyed by water ; so the second time, in the end thereof, it shall be destroyed with fire. The Apostle Paul witnesseth the same things, 2. Thes. 7. 1. For, hee saith, Christ shall come from heaven, with all his mighty Angels in flaming fire. And in another place hee notes the terrors of his coming to iudgement, saying, He shall come with a shout, with the voice of the Archangell, and the trumpet of God, 1. Thes. 4. 10. Wee see, by experience, that the comming of mortall Princes to any place is with great pompe and glory. They haue great traines and troops behinde them and before them. They are accompanied with many nobles : godly Lords, and gallant Ladies, do attend vpon them. The Sword-beare, Trumpetters, and Harbengers, goe before : many flaunting and stately Personages follow after. Now then, if the comuning of mortall Princes bee so pompous and gloriuous : how much

much more gloriouſe ſhall the coming of the Son of man bee; in whose ſight all mortall Princes are but duff: The Scriptures do affirme, that his ſecond comming vnto iudgement ſhall bee with ſuch reſplendent and vnspeakable glory, that euē the moſt excellent creatures ſhall bluſh at it. For, The Sunne ſhall bee darkened: the Moone ſhall not giue her light: and the Starres ſhall fall from heauen, Math. 24. 29. Meaning thereby, that the moſt gloriouſe and bright ſhi ning creatures ſhall bee clouded and obſcured by the vniconceivable brightneſſe of Christs com ming.

Moreouer, the terror of Christs comming is noted vnto vs in this, that immediately before it, the very Sea ſhall quake and tremble, and in his kinde cry out. For it is ſaid, that The Sea ſhall roare (and make a noife in moſt dolefull and lugubrious manner) and mens hearts ſhall fail them for fear, and for looking after thoſe things which ſhall come on the world: for, the power of heauen ſhall be shaken, Luke 21. 25. What ſhall become of ſwearers, drunckards, whoremongers, and ſuch like, in that day! They ſhall ſeeke to crepe into an auger-hole to hide their heads. They ſhall then cry woe and alas that euer they were borne. They ſhall wiſh that they had neuer beeorne, or that their mother had borne them foodes. And, as it is ſaide in the Apocalypſe,

They

They shall say to the mountaines and rockes,  
Fall on vs & hide vs from the presence of him  
that sitteth on the throne, and from the wrath  
of the Lambe, For the great day of his wrath  
is come, and who can stand?

We see therefore, that the comming of Christ  
shall not bee base and contemptible, as in his first  
visitation: but it shall bee most terrible, princely,  
and gloriouſ. And as the Scriptures doe af-  
firme, that his comming shall be with great ter-  
rour and dread: so also they doe shew, that it shall  
bee very sudden and unlooked for. For the day <sup>2 Pet. 3:</sup>  
of the Lord shall come as a theefe in the night: <sup>10.</sup>  
as the travell that commeth vpon a woman. As <sup>1. Thes. 5:</sup>  
<sup>2.</sup> a snare it shall come on all them that dwell on Luk. <sup>21.</sup>  
the face of the earth: That is, it shall sodainly <sup>35.</sup>  
catch and intangle all men, wheresoever they bee  
in the world. As the Earthquake which was  
neere thirtie yéeres agone, did sodainly take the  
world tardy, they not thinking of any such mat-  
ter: So shall the comming of the Sonne of man  
to iudgement, take the world tardy and unpre-  
pared; for few there bee that thinke of any such  
matter. With therefore the second appearing of  
Christ shall be with such suddennesse, let vs  
feare and tremble: for all sudden things are to  
be feared.

Phil. Well Sir, as you haue shewed vs the  
terroure and suddennesse of Christs comming, so

shew v<sup>t</sup> the purpose and end of his comming.

*Theol.* The principall end of his comming shall bee to keepe a generall audit, to call all men to an account , to haue a reckoning of every mans particular actions, and to reward them according to their deeds, as it is written : The Son of man shall come in the glorie of his Father, with his Angels:and then shall he giue to every man according to his deeds. Againe, the Apostle saith to the Corinthishians : Wee must all appear before the iudgement seat of Christ, that every man may receive the things which are done in his body , according to that which hee hath done, whether it be good or euill.

Here we<sup>e</sup> doe plainly see , that the end of Christ's comming shall bee to iudge every man according to his works , that is , as his works shall declare him , and testifie of him and of his faith. In another place the Apostle saith : That the end of his coming shall be,to render vengeance vnto them which know not God , and which obey not the Gospell of our Lord Iesus Christ,which shall be punished with euerlasting perdition, from the presence of the Lord, and fro the glory of his power. Woe then vnto two soorts of men , the ignorant and the disobedient. For the Apostle saith flatly, they both shall bee damned. He thinketh both the ignorant and disobedient, and all other prophane men should tremble

Mat. 26.

27.

1. Cor. 5.

10.

2. Thes. 1.

9.

ble to thinke of this, that Christ shall come to render vengeance vnto them. If wee did certaintely knowe, that the Spaniard shold invade our nation, ouer-run it, and make a conquest of it, that hee shold shed our blood, destroy vs, and make a massacre amongst vs: yea, that wee should see our wifes, our children, our kindred and deare friends slaine before our faces, so as their bloud should stremme in the streets: what a wonderfull feare and terror would it strike into vs: we would quake to thinke of it. Shall we not then bee much more affraid of the damnation of our soules? Shall we not quake to thinke, that Christ shall come to take vengeance? If the Lion roare, all the beasts of the field tremble: and shall not wee be afraid of the roaring of the Lion of the tribes of Iuda? But alas, we are so hard hearted, and so rockt asleepe in the cradle of security, that nothing can moue vs, nothing can awake vs.

*Phil.* Now as you haue shewed vs the terror and end of Christs comming: so also declare the manner of it.

*Theol.* The manner of it is this: That the whole world shall be cited to appeare personally at the generall Assises, before the great Judge. No man shall be admitted to appeare by his Attorney: but all must appeare personally: None shall bee suffered to put in sureties: but all must

2. Co. 5.  
10.

come in their owne persons, without baile or  
 main-prize, as it is written: Wee must all ap-  
 peare, high and low, rich and poore, King and  
 begger, one and other: as it is plainly set down  
 in the 20. Chapter of the Reuelation: where  
 the spirit saith, I saw the dead both great and  
 small stand before God: and the sea gaue vp the  
 dead which were in her, and death and hel de-  
 liuered vp the dead which were in them. So  
 then it is clære, that all, without exception, shall  
 make their appearance at the great and dread-  
 full Assises. Oh what a great day will that bee,  
 when as the whole world shall appeare toge-  
 ther at once! If a King marry his son, and bid  
 other Kings, Emperours, Dukes and Nobles  
 to the marriage, with all their pompe and traine,  
 we vse to say: Oh what a marriage, what a mee-  
 ting, what adoe, what a great day will there  
 bee! but when the vntuersall world shall be as-  
 sembled together, not onely all Monarks, Kings  
 and Princes, but all other, that ever haue been  
 from the beginning of the world, all that are, and  
 shall bee, what a day will that bee! No maruell  
 therefore, though the Scriptures call it the day  
 of God, & the great day of the Lord. Now then  
 when all flesh is come together, to make their  
 personall appearance, then shall the Son of God  
 ascend unto his tribunall seat, with great  
 Majestie and glory. For, a fiery stream shall issue  
 and

and come forth before him : thousand thousand Angels shall accompany him, and minister unto him: & ten thousand thousand shall stand before him : the judgement shall be set, and the <sup>Dan. 7.</sup> booke opened. All the Saints also, <sup>10.</sup> and true worshippers of God shall attend him ; and accompany him unto his judgement seate. And not onely so, but they shall sit upon the Benth and Throne with him , as it is written : The Saints shal judge the world: they shal judge the <sup>1. Cor. 6.</sup> Angels, that is, the diuels, the Angels of darknes. Our Lord Jesus himselfe doth answere the same thing, when hee saith to his disciples , and in them to all true Christians : Verily I say vnto you, that when the sonne of man shall sit in the throne of his Maiestie , ye which followed mee in the regeneration, shall sit vpon twelue thrones and iudge the twelue tribes of Israel : That is, the Saints of God shall heare witnessesse, that the judgement of Christ, and sentence of condemnation, which hee passeth against all vnbelineers, is according to iustice and equitie. Thus then wee see how Christ shall bee accompanied to his throne ; and with what glorie and maiestie hee shall ascend unto it. Experience teacheth, that when mostall Judges hold their Sessions and generall Assises, they are brought unto the Benth and judgement seate with pompe and terror. For the

Sheriffe of the Shyre, and Halbard-men, with  
 many Justices of peace, and traines of others  
 doe accompany them unto the Womch. Then  
 with how much more glory and maiestie shall  
 the Sonne of G D be brought unto his royll  
 Throne ! Thus then Christ being set upon his  
 judgement seat, all the vngodly shall bee con-  
 stmented before him, and he shall stand ouer them  
 with a naked sword in his hand. The Diuell  
 shall stand by them on the one side to accuse  
 them, and their owne consciences on the other  
 side, and the gaping gulfe of hell vnderneath  
 them, ready to devoure them. Then shall the  
 booke be opened, not any bookes of paper and  
 parchment, but the bookes of mens consciences.  
 For etery mans sinnes are written and recorded  
 in his conscience, as it were in a Register-booke.  
 Then will God bring every work to judgement,  
 with every secret thought, and set them in or-  
 der before all the Reprobates. Then will  
 Cor.4.5 God lighten the things that are hid in dark-  
 nesse, and make the counsels of the heart ma-  
 nifest. Then shall all the vngodly bee arraigned,  
 convicted, and hold vp their hands at  
 the barre of Christs tribunall seate, and shall  
 cry guilty. Then shalld that most dreadfull sen-  
 tence of death and condamnation bee pronoun-  
 ced against them by the most righteous Judge;  
 Mat. 25.41 Go ye cursed into everlasting fire, which is pre-  
 pared

pared for the Diuell and his Angels. Oh dolefull sentence! Oh heauy hearing! Whose heart doth not tremble at these things? Whose haire doth not stand vpon their head? So; then shall thousands, which in this world haue flourished as the Cedars of Libanus, be cast downe for evermore; and shall drinke (as a iust recompence for their iniquity) of the bitter cuppe of Gods eternall wrath & indignation in the kingdome of darknes, and in the fearefull presence of Satan, and all the cursed enemies of God.

*Phil.* Well, now as you haue declared vnto vs the terror, the suddennesse, the end, and the manner of Christes comming to iudgement, so litle shew vs the right vse of all these things.

*Theol.* S. Peter telleth and teacheth vs the right vse of all: for, saith hee, Seeing all these things must be dissolved, what maner of persons ought wee to bee in holy conuersation and godlinesse? As if he should say: Sith the heauens shall passe away with a noise, the elements shall melt with heat, and the earth with the works that are therein, shall be burnt vp: sith also the comming of Christ shall be with great feroe, to a fearefull end, & in a fearefull maner; O how ought we to excell in goodnes! So then S. Peter telleth vs, that the true vse of all is this: that heretyp we be brought neare vnto God, euен to be moze obedient to his will, and to walke in all his com-

mandements , making conscience of all our  
waies, and studying to please God in all things,  
and to bee fruitfull in all good workes , living  
liberly, iustly and holily in this present evill world,  
and shewing soorth the vertues of him which  
hath called vs out of darknesse to this maruel-  
lous light : that so wee may be prepared against  
the day of his appearing , that it may not take  
vs tardie. For our life ought to haue a continual  
meditation of death : wee shoule alwates liue  
as if wee shoule die , or that our bed shoule be  
our grane : we must liue continually as if Christ  
shoule come to iudgement presently : as it is re-  
ported of a godly man in the primitive Church,  
that whether hee ate or dranke , or whatsoeuer  
he did, haue thought alwates hee heard the trum-  
pet of the Lord , with these words : Arise ye  
dead, and come vnto iudgement. But eare it  
were certainly knowne, that Christ would come  
to iudgement the next Midsummer day ; Oh  
what an alteration woulde it make in the world !  
how woulde men change their minds and affec-  
tions ! who woulde care for this world ! who woulde  
set his heart vpon riches ! who woulde regard  
braine apparel ! who durst deceiue or oppresse  
who durst bee dranke , who durst sweare , lie,  
and commit adulterie ! Nay woulde not all men  
give vp themselves to the obedience of God ?  
woulde not all serue him diligently ? woulde  
not

not all men and women flocke to Sermons ? would they not giue themselves to prayer and reading ? would they not repent them of their sinnes ? would they not crie for mercie and for-givenesse : See then what the knowledge of a certaine day approaching wold effect. And ought we not to doe all these things with as great care and yeale, seeing the day is uncertaine : *For who knoweth whether Christ will come this month, or the next ; this yeare or the next ? He himselfe saith : Be ready, watch : for in the houre Mat. 24.  
that ye thinke not of, will the Son man come.* 44. *Wee thinke he will not come this yeare nor next yere, nor this hundred yeres. It may bee there-fore that he will come suddenly vpon vs , wee know not how soone ; For in an houre that wee little thinke of, will hee come. Therefore our Saviour saith in the 13. Chapter of Marke Take Mar. 13.  
heed, watch and pray : for you know not when 33. the time is. And in the Gospell of St. Luke bee Luk. 21.  
saith : Take heed that your hearts be not ouer- 34. come with surfeiting and drunckenes, and the cares of this life ; & so that day come vpon you ynawares. For as a snare shall it come vpon all them that dwel vpon the face of the earth. Wee heare therefore how many watch-words and conceits our Saviour giveth vs, when hee saith, Bee in a readines, awake, take heed, watch and pray, and looke about you , lest that day come sudden-*

Suddenly vpon you, and take you napping. It standeth vs all therefore vpon to bee at an houres warning, vpon paine of death, and as wee will answer at our vttermost perill.

*Phil.* Proceed to speake of the torments of hell.

*Theol.* Concerning the torments of hell, I doe note thre things, which I will briefly speake of, and they be these: The extremite, perpetuite, and remedlesnes thereof. First, touching the extremity thereof, it standeth specially in these thre things. First, that it is a separation from all ioy and comfort of the presence of God. Secondly, that it is an eternall fellowship with the diuell and his Angels. Thirdly, it is a feeling of the horrible wrath of God, which shall seize vpon body and soule, & shall feed on them (as fire doth vpon pitch and brimstone) for ever. The Scriptures doe note the extremity of it, in calling

Apo. 21.8.

Luk. 13.

28.

Mar. 9.44.

it, A lake that burnes with fire & brimstone for ever: in saying, there shall be weeping & gnashing of teeth: in affirming, that their worme dyeth not (meanting þ worme that gnaweth their conscience, or their torment of conscience) & the fire never goeth out: in tearing it, Tophet, which is deep & large, and the burning thereof is fire and much wood: and that the breath of the Lord, as a riuer of brimstone, doth kindle it. All these things be terrible to our senses: and yet can they not fully expresse the thing as it

is

is indeed. For no heart can conceiue, or tongue expresse the greatnessse and extremity of the tormentes of hell. As the topes of heauen never entred into the heart of man ; so more did the tormentes of hell. All the tormentes and troubles that fall vpon men in this life, are but the sparkles of the furnace of Gods totall wrath. All fires are but as it were pictures of fire, in comparison of hell fire. For as one whiteth: Hell fire is so extremely hot, that it will burne vp a man seven mile before he come at it. Yet the reprobates being alwayes in it, shall never bee consumed of it. As the Salamander is alwayes in the fire, and never consumeth : so the wicked shall bee alwayes in the fire of hell, and never consume. For hell is a deat h alwayes living, & an end alwaies beginning. It is a grievous thing to a man that is very sick, to lye upon a featherbed: how much more upon a hot gridiron! but how most of all to burne alwayes in hell fire, and never be consumed? Another extremity of it consisteth in this, that the tormentes of hell are bathersall: that is, in every member at once; head, eyes, tongue, teeth, throat, stomacke, backe, belly, heart, sides, &c. All punishments of this life are particular: for some are pained in their head, some in their backe, some in their stomacke, &c. yet some particular paines are such, as a man would not suffer to gaine all the world. But for a man to be torment-

ment in all parts at once , what sight may lamentable ? who could but take pity of a dog in the street , in that case ! Thus then wee see , that the extremity of hell torments is greater than can bee conceiued or uttered . For who can utter that which is incomprehensible : Will hee go no farther in comprehending that which is incomprehensible , than to know it to bee incomprehensible .

*Phil.* As you haue shewed vs the extremity of Hell torments , so now proceed to the perpetuitie .

*Theol.* The Scriptures doe set forth the perpetuitie of hell torments , in saying , they are for ever . The wicked shall bee cast into the lake that burneth with fire and brimstone for ever . The fire never goeth out . When as many hundred thousand yeeres are expired , as there bee stones by the sea side , yet still there bee so many more to come . For that which hath no end , can never come to an end . If all the Arithmeticians in the world were set a work to do nothing but number , all the daies of their life , even the greatest numbers that they could possibly set down , and shoulde in the end adde all their numbers together ; yet could they never come any thing neare to that length of time wherein the wicked shall bee tormented . If the whole circumference of the heauens were written about with figures

of Arithmetiche, from the East to the West,  
and from the West to the East againe ; yet  
could it not containe that infinit time, and in-  
numerable yeeres, wherein all unbelieuers shall  
suffer eternall torture. For in things infinite,  
time hath no place. For time is the measure  
of those things which are subject to measure.  
Therefore because hell tormentes are infinite,  
they cannot bee measured by any time : neither  
can that which is infinite, bee diminished. For if  
you subtract from that which is infinite, tenne  
thousand thousand millions of millions, yet it  
is thereby nothing diminished or made lesse. Put  
case a man shold once in a hundred thousand  
yeeres, take a spoonfull of water out of the great  
Ocean sea, how long would it bee ere hee had  
emptied it ? Yet shall a man sooner empty the  
sea, by taking out a spoonfull once in a hundred  
thousand yeares, than the damned soule shall  
have any ease. Therefore a certaine writer saith,  
If a damned soule might bee tormented in hell  
but a thousand yeares, & then haue ease, there  
were some comfort in it : ( for then there wold  
be hope it wold come to an end) but, saith he,  
this word *Ever* killeth the heart. Oh consider  
this ye that forget God: O ye carnal worldlings  
sinke on this in time : For if you will not now  
be moued in hearing, you shall be then crushed in  
pieces in feeling. What anadeth it to live in all  
possible

possible pleasures, and carnall delights here, to  
some 60. yeeres, and then to suffer this eternall  
torment? what shall it profit a man to win the  
whole world, and lose his soule? they be more than  
mad, which will hazard their soules for a little  
profit, and a few stinking pleasures. But this  
is the maner of men: they will haue the present  
sweet ( come of it what will ) though they pay  
never so deare for it: though they go to the highest  
price: though they lose their soules for it. Oh the  
unspeakable blindnes and madnes of the men of  
this world! The diuell hath put out their eies, &  
therefore leadeth them whither hee list. For who  
cannot leade a blind man whither hee list? Nahash

<sup>1. Sam. 11.</sup> the Ammonite wold make no couenant with  
<sup>2.</sup> the Israelite, but vpon condition that he might  
put out all their right eies. So the diuell doth co-  
nenant with all the wicked, to put out both their  
eies, that he may leade them directly into hell.

*Phil.* Now Sir, a word or two more of the  
remedilesnesse of hell fire.

*Theol.* The Scriptures do affirme, that as the  
torments of hell are extreame, so they are with-  
out all hope of remedy: as it is written: A man  
can by no meanes redeeme his brother: he can  
not give his ransom vnto God: so precious is  
the redēption of the soule, & the continuance  
for euer. To this purpose Abraham said to the  
rich man, being in hell torments: Betwixt you  
and

<sup>Psal. 49.8.</sup>

<sup>Luk. 16.</sup>  
16.

and vs there is a great gulfe set , so that they  
which would goe from hence to you, cannot :  
neither can they come from thence to vs. Our  
Lord Jesus also saith : What shall a man giue  
for the recompence of his soule ? Wher our  
Saviour doth plainly affirme , that there is no  
ransome or recompence, though never so great,  
to bee giuen for a damned soule. For the soule  
being in hell, can never bee released , if it is past  
remedy ; no meanes whatsoeuer can doe any  
good : no gold , no siluer, no friends, no riches,  
no power, no policie, no flattery, no bribery, no  
reach, no fetch .or device whatsoeuer can pre-  
uaile one iot ; for a man beeing once in Hell,  
hath no remedy , hee is in close prison , hee is  
shut vp vnder the hatches for ever : there is no  
getting out againe , hee must suffer perpetnall  
impisement. Hee cannot bring a witt of false  
impisement, because hee is laid in by the  
most righteous and iust Judge, who cannot pos-  
sibly doe any wrong , but he must lye by it. For  
being there once, he is there for ever. If all the  
Angels of heaven shoule entreate for a damned  
soule : If Abraham, Isaac , and Iacob , shoule  
make great sute : If all the Prophets, Apostles, &  
Partyzns. shoule be continuall solicitors of Christ  
for release : if the father shoule make request for  
his son, or the mother for her daughter, yet can  
none of these bee heard : they must all haue the  
repuſſe

Mat.16.

repulse : For the sentence of Christ cannot bee reversed, his decree is unrepealable. The due consideration of these things, may make all hearts to quake, and all knees to tremble. In the troubles & afflictions of this life, though a man come in never so great danger, yet bee may wind out againe, by one meanes or another, by money, or friendship, or rewards, or such like meanes : but in hell-fire, this is it that gripes, and maketh the heart despaire, that there is no remedie at all to be had. If wee shold ask of a damned soule, or an afflicted conscience, what they would gine for the easse and redemption of their soules; they wold answere, The whole world: howsoever secure worldlings, and wicked Athetts ( which see nothing, or feele nothing ) make nothing of it.

Hare, by the way, let vs consider the greatness of the losse of a mans soule; which we shall the better perceue and see into, if wee can a-right balme and prize the soule. If therefore it bee demanded, what is the price of the soule, or what is it worth : our Lord Jesus answereth, that it is more worth than all the world. It saith he, What shall it profit a man to win al the world, and lose his soule ? Therefore the soule of the poorest begger is more worth than all the world. Then I reason thus : If the soule be more worth than all the world, then the losse of

It is greater than the losse of the whole world. for, indeed it is a losse of all losses, an unrecouerable losse. If a man shoulde haue his house burnt ouer his head, and all that hee hath, consumed in one night, it were a great losse. If a Merchant-venturer shoulde lose twenty thousand pound in one venture, in one shippe, or (as they say) in one bottoome, it were a very great losse. If a King shoulde lose his Crown and kingdome, it were an exceeding great losse. But the losse of the soule is a thousand times more than all these : it is a matter of infinite importance. If a Tenant bee cast out of the fauour of his Land-lord, it is a matter of grief. If a Noblemen Secretary bee cast out of fauour with his Lord, so that hee taketh a pitch against him, it is a matter of great sorrow. If a Noble-man himselfe bee disconuenanced, and cast out of all fauour with his Prince, that was in great fauour, it is a corsie, a heart-smart, and a matter of exceeding grieuance. But to bee eternally separated from God, to bee shut out of his fauour, and to be cast away from his presence, and the presence of his Angels, is a matter of infinite more dolor and torment. Mark then and behold, what a thing it is for a man to lose his soule. Oh therefore that men would bee wise in Gods fear, that they would look out in time, and make provision for their soules. Now then to close up

this whole point, the summe of all that hath been said, is this; That the tormentes of hell are euill, easielesse, and remedilesse.

*A sun.* The laying open of these doctrine of hell-fire, and the iudgement to come, makes me quake and tremble; I am much therby perplexed. I feel great terror in my conscience. I am afraid I shall be damned.

*Antil.* Damned, man! What speake you of damning? I am ashame to hear you say so. For it is well knowne, that you are an honest man, a quiet liuer, a good neighbour, and as good a towns-man as any in the parish where you dwell: and you haue alwaies been so reputed and taken. If you should be damned, I knowe not who shall be saued.

*A sun.* I regard not your flatteries. I beleue God: I beleue his word: I beleue those things which M. *Theologus* hath alledged out of the holy Scriptures, pointing me both to the chapter, and the verse: and whether it bee more meet that I should beleue the Scriptures, or your soothings, judge you. No, no: Now I doe clearly see by the glasse of Gods Law, that my state is wretched and miserable. For I haue liued in sin and ignorance all the daies of my life, being vtterly void of all religion, and true knowledge of God. I am not the man indeed that you and others take me for. For, though  
out,

outwardly I haue liued honestly to the world-  
ward, yet inwardly I haue not liued religioufly  
to God-ward.

*Antil.* Tush, tush: now I see you are in a  
melancholy humor. If you will go home with  
me, I can giue you a speedy remedy: for I haue  
many pleasant and merry bookeſ; which if you  
should heare them read, would loone remeſy  
you of this melancholy paſſion. I haue the  
Court of Venus, the Palace of Pleasure, *Benis* of  
*Southhampton*, *Ellen of Rummin*: The merrie  
leſt of the Frier and the Boy: The pleasant ſto-  
rie of *Clem of the Clough*, *Adam Bell*, and *Willi-*  
*am of Cloudefly*: The odde tale of *William, Ri-*  
*chard and Humfrey*: The pretty conceit of *John*  
*Splinters* last Will and Testament: which all are  
excellent and singular bookeſ against heart-  
qualmes, and to remoue ſuch dumpiſhneſſe as  
I ſee you are now falf into.

*Aſun.* Your vaine and frivoſous bookeſ of  
tales, ielts, & lies would more increase my grief,  
& ſtrike h̄ print of ſorrow deeper into my hart.

*Antil.* Nay, if you be of that minde, I haue  
done with you.

*Phil.* I pray you, if a man may bee ſo bold  
with you, How came you by all these good  
bookeſ, I ſhould haue ſaid, ſo much trash and  
rubbish?

*Antil.* What mattereth it to you? What haue  
B b z you

you to doo to enquire? But, I pray you, Sir, what do you mean to call them trash and rubbish?

*Phila.* Because they be no better. They be goodly geer, trim stufte. They are good to kindle a fire, or to scour a hot ouen withall. And shall I tell you my opinion of them? I do thus think, that they were deuised by the Diuell, seen and allowed by the Pope, printed in hell, bound vp by Hobgoblin, and first publisht and dispersed in Rome, Italie and Spain; and all to this end, that thereby men might be kept from the reading of the Scriptures. For, even as a Lapwing, with her busie cry, draweth men away from her nest: so the Popish generation, by these fabulous deuices, draw men from the Scriptures.

*Antil.* Ah, Sir: I see now, A fools bolt is soon shot. You are more precise than wise. The Vicar of Saint Fools shall be your ghostly father. What tell you me of your opinion? I would you should well knowe, I neither regard you nor your opinion. There bee wiser men than you, who both reade, allow, and take pleasure in these books.

*Theol.* Let him alone, good Philagathus: for you see what hee is: there is no end of his crossting and contylling. But hee that is ignorant, let him bee ignorant; and hee that is slyche, let him

him bee more filthy. Let vs now turn our speech to Asunetus: for, I see he is heavy-hearted, and troubled in his minde. How doo you, Asunetus? how doo you feele your selfe? Mee thinks you are very sad.

*Asun.* I am the better for you, Sir, I thank God: I never knew what sinne meant till this day. It hath pleased God now to giue me som sight and feeling thereof. I am greatly distresed in my conscience to thinke what I haue been. The remembrance of my former sinnes doth strike an horror into mee. When I consider how ignorantly and profanely, and how farre off from God, I haue liued all my life; it stings and gripes mee to the heart. I doo now see that which I never saw, and feel that which I never felte. I doo plainly see, that if I had died in that state wherein I haue lived all my life, I should certainly haue bee[n]e condemned, and should haue perisched for ever in my sin and ignorance;

*Theol.* I am very glad that God hath opened your eyes, and giv[n]en you the sight and feeling of your misery: which indeed is the very first step to eternall life. It is a great favour and speciall mercy of God toward you, that hee hath so touched your heart: you can never bee thankfull enough for it. It is more than if you had a million of gold given you. It is the onely rare

priviledge of Gods elect to haue the eyes of their loules opened, that they may see into heauenly and spirituall things. As for the world, it is iust with God to leau them in their blindingesse.

*Amen.* I do feel the burden of my sins. I am greatly grieved for them. I am weary of them. I am sorry that euer I sinned against God, or that I should be such a wretch, as to incurre his displeasure, and prouoke his Majestie against me. But I pray you, good M.<sup>r</sup>. The. sith you are a spirituall Phyſician, and I am sick of sin, that you would minister vnto mee, out of Gods word, some spirituall physick and comfort.

*Theol.* Truly, I must needs think, that the promises of mercy, and forgiuenesse of sin made in the Gospell, doo beling vnto you, and that Jesus Christ is yours : you are truly interessed in him, and haue a proper right vnto him. For, hee came not to call the righteous, but sinners to repentaunce. You doe now feel your selfe to bee a sinner : you are grieved for your sins : you are weary of them : therfore Jesus Christ is for you : all the benefits of his passion belong to you. Again he saith : The wholle need not the Phyſician, but they that are sick, Mat. 9. 12. But you doe acknowledge your selfe to be sick of sin: therfore Jesus Christ will be your Phyſician: he will swaddle you : hee will lap you : hee will binde vp all your sores : he will heale all your wounds : hee will

will anoint them with the oile of his mercy : he will smile vpon you, and shew you a ioyfull countenance: he will say vnto you, Your sins are for-given.

In him you shall have rest and peace to your soule. Through him you shall have ease and comfort. For, hee takes pite of all such as mourne for their sinnes, as you doe. Hee biddeth you, and all that are in your case, to come vnto him, and hee will help you. Come vnto me ( saith he ) all ye that are weary and heauy loaden, and I will ease you, Math. x 28. You are one of them that are bidden to come : for , you are weary of your sinnes : you feel the burden of them : Christ is altogether for such as you are. He regardeth not the world, that is, the profane and baregenerate men. He bids not them come : he praiereth not for them. I pray not for the world, saith hee, Ioh. i 8.9. They haue no part nor interest in him: they haue nothing to doe with him, p; with his merits and righeteousnesse. He is only for the penitent sinner, and such as mourn for their sinnes. He is a pillow of Down to all aching heads , and aching consciences. Be of good comfort therefore: feare nothing: for, assuredly Christ & all his righeteousnesse is yours. Hee will cloath you with it. Hee will never impute your sins vnto you, q; lay any of them to your charge: though they be never so many or so great, he will forget them, & scargine

them. As hee saith by the Prophet Esay, 1. 18  
 Though your sins were as crimson, they shall be  
 made as white as snowe: tho they were red like  
 scarlet, they shall be as wooll. And again he saith  
 by the same Prophet, 44.22. I haue put away  
 thy transgressions as thick clouds; and thy sins

<sup>Micha. 7.</sup> as a mist. By another Prophet he saith, He will  
<sup>12.</sup> lay aside our iniquities, and cast all our sins into  
 the bottom of the sea. Againe he saith by þ Pro-  
 phet Esay 43.25. I, even I, am hee that put away  
 thine iniquities for my owne sake, and will not  
 remember thy sins. And yet more sweetly hee  
 speaks to vs by the Prophet Jeremy, 3. 12, say-  
 ing, Turn again vnto me, and I will not let my  
 wrath fall vpon you. For, I am mercifull, and  
 wil not alwaye keepe mine anger. And againe, by  
 the Prophet Hosea hee saith, 11.6. I will not  
 execute the fiercenesse of my wrath: I will not  
 returne to destroy Ephraim: For I am God, and  
 not man. Bee of good cheer therefore: comfort  
 your selfe with these promises: you haue cause  
 to reioyce, seeing God hath wrought in you a  
 dislike and a grief for your sins: which is a cer-  
 taine token that your sins shall never hurt you:  
 for, sinnes past cannot hurt vs, if sins present do  
 not like vs. You are growne to an hatred and dis-  
 like of your sins: you mourne vnder the burden  
 of them: therefore you are blessed. For blessed are  
 they that mourn. Why therefore shold you bee

so happy & sad remember what S. John saith, If <sup>1. John 2.</sup> any man sin, we have an aduocate, Iesus Christ the righteous; and he is the reconciliation for our sins, S. Paul saith, that Iesus Chr. is set forth <sup>Rom. 3.25</sup> to be a reconciliation throgh faith in his bloud. Againe the holy Ghost saith, Hee is perfectly able to sauе all those that com vnto God by him, seeing hee euer liveth to make intercession for vs. The Apostle saith, Hee is made of God for us: wisdom, righteousness, sanctification, and redemption. Mark that he saith, All is for vs, alius for his Church, for every member of his Church, and therefore for you. Christ is made of God, righteousness, sanctification, and redempti-<sup>1. Cor. 1.</sup>  
on for you: Christ is your Mediator, and your high Priest, and hath offered vp the everlasting sacrifice, euен for you, that hee might pay your ransom, and redeem you from all iniquty. By his <sup>Heb. 9.12.</sup> owne bloud hath he entered once into the holy place, & obtained eternall redemption for you. Christ is not entered into the holy places which are made with hands, which are similitudes of the true sanctuarie; but is entered into the very heauen, to appeare now in the sight of God for you. The Apostle saith, He hath made him to be <sup>Heb. 9.</sup> sin for you, that knew no sin, that you might <sup>2. Cor. 5.</sup> be made the righteousness of God in him. Christ <sup>21.</sup> was made a curse for you, that he might redeem you from the curse of the law. Oh therfore how <sup>Gal. 3.13.</sup> happy

happy art thou that hast such a spediator & high  
Priest. Rest therefore holly upon him, and by  
on that perfect, eternall, and propitiatory sacrifice  
which he hath once offered. Apply Christ, apply  
his merits, apply the promises to your selfe, and  
to your owne conscience, so shall they doe you  
good, and bring great comfort to your soule. If  
you put ease you had a most excellent and soueraigne  
Salme, which would cure any wounde if it were laid  
to: yet if you shold lock it vp in your chest, and  
never apply it to your wounde, what good could it  
doo you? Even so the righteousnes and merites of  
Christ, are a spirituall Salme, which will cure any  
wounde of the soule: but if we do not apply them  
to our selues by faith, they can doe vs no good.  
You must therefore apply Christ, and all the pro-  
mises of the Gospel, to your selfe by faith, and  
stand fully perswaded, That whatsoeuer hee hath  
done vpon the Crosse, hee hath done so: you par-  
ticularly. For, what is the iustifying faith, but  
a full persuasion of Gods particular loue to vs  
in Christ? The generall and confused knowledge  
of Christ and his Gospel, auerles not to eternall  
life. Labour therefore to haue the true use of all  
these great and precious promises: Kick fast to  
Christ: for through him onely we haue remis-  
sion of sins, and eternall life. To him all the Pro-  
phets give witnes (saith S. Peter, Acts 10.45.)  
that through his Name, all that beleue shall re-

ceiu

give remision of their sins. Where the Apostle  
writeth, that if a great Junctie of Prophets were  
unmelled to testifie of the way and means to ete-  
ternal life, they would all, with one consent, bring  
a verdict, that remission of sins & eternal life, are  
only in Christ. Let vs heare the Foreman speak,  
one of two of the rest: for, in the mouth of two  
or three witnessesse shall every man stand. The  
prophet Esay saith; Hee was wounded for our  
transgressions: he was brokē for our iniquities:  
the chastisement of our peace was on him: and  
with his stripes we are healed, 54.5. This great  
prophet (we see) plainly affirms, that Christ suf-  
fered for our sins, and by his suffering we are sa-  
ved. The Prophet Jeremy testifies the same thing,  
saying, Behold, the daies come (saith the Lord)  
that I will raise to David a righteous branch, &c  
a King shall reign and prosper, &c shall execute  
judgement & justice in þ earth. In his daies Is-  
rael shall be saved, &c Israel shall dwell safely: and  
this is the name wherby they shal call him, The  
Lord our righteousness, 23.5. This Prophet  
writeth with the other. For he saith, that Christ  
is the righteous branch, and that he is our righte-  
ousness: which is all one as if he had said, our sins  
are pardoned onely through him, and through him  
we are made righteous. Moreover he affirms, þ  
lude & Israel, that is the church, shall be saved by  
him. The Prophet Zacharie, that I may speak

it with reverence, telleth the same tale word for word. He sauncheth the same thing with the other two Prophets; for he saith, Zach. 13.1. In that day a fountain shal be opened to the house of David, & to the inhabitants of Ierusalem, for so-  
fis, and for vncleannesse. The meaning of the Prophete is, that In the daies of Christ's King-  
dome, the fountaine of Gods mercy, in Christ, should bee opened and let-out to wash away the  
simes and vncleannesse of the Church. So then in th-  
mee see, that these three great witnessses do all agree in this, that Through Christ onely wee are  
washed from our simes, and through him onely we  
wee are made righteous. Seeing then that eternall life is onely in the Son, therefore he that hath  
the Son, hath life. Bee of good courage therefore.  
¶ Asunetus: for, no doubt, you have the Son  
and therefore eternall life. Fear not your simes,  
for they cannot hurt you: for, as all the righte-  
ousnes of Abraham, Isaac and Iacob, and all the  
most righteous men that euer lived on the face  
of the earth, if it were yours, could doo you no  
good without Christ: so all the sinne in the world  
can do you no hurt, being in Christ. For there is  
no condemnation to them that are in Christ  
Jesus, Rom. 8.1. Pluck vp a good heart therefore:  
be no more heavy and sad: for, if you be found in  
Christ, clothed with his perfect righteousness,  
(being made yours through faith) what can the  
diuell bring a-

dwelle say to you : what can the Law do : They may well hisse at you, but they cannot sting you: they may grin at you, but they cannot hurt you. For, who shal lay any thing to þ charge of Gods El<sup>c</sup>t : Rom. 8. 33 It is God that iustifies , who shall condemn : It is Christ which is dead, or rather which is risen again ; who is also at the right hand of God, and makes request for vs. Reioice in the Lord therfore, again I say, Reioye, Phil. 4. For greater is he that is in you, than he that in the world : our Lord Jesus is stronger than all. None can pluck you out of his hands : he is strong mediator : hee hath conquerd all our spirituall enemies: hee hath ouercome hell, death and damnation : hee hath led captiuitie captiue : hee hath spoiled principalities and powers , and hath made an open shew of them, and triumphed ouer them in his crosse. Col. 2. 15. Hos. 13. 14. 1. Cor. 15. 35.   
Hid, O death, I will be thy deare: O graue, I will be thy destruction. O death, where is thy sting? O hell, where is thy victory? Seeing then you have such a Mediator and high Priest, as hath conquerd the hellish army, and subdued all infernall power, what need you to doubt ? what need you to fear any more ? Moreover, you are to understand, and to be perswaded, that Gods mercy exceeding great towards penitent sinners, and such as mourne for their transgressions: according as he saith, Ezek. 18. At what time soever a sin-

a sinner doth repent him of his sinnes from the bottom of his heart, he will put them all out of his remembrance. The Prophet Dauid doth most lively and fully describe vnto vs, the mercifull nature of God, in the 103. Psalme, when hee saith : The Lord is full of compassion, and mercy, slow to anger, & of great kindnes: he wil not alwaies chide, neither keepeth his anger for ever: he hath not dealt with vs after our sins, nor rewarded vs according to our iniquities. For as high as the heaven is aboue the earth, so great is his mercy towards those that feare him. As farre as is the East from the west, so far hath he remoued our sins from vs. As a father hath compassion on his children, so hath the Lord compassion on them that feare him. For he knowes wherof we be made; he remembreth that we are but dust. The History of the lost sonne doth most notably set forth the wonderfull mercy of God towards penitent sinners. There is shewed how the Lord doth imbrace, tender and make much of such poore sinners, as have broken and contrite hearts so; their sinnes : for it is said, that when the Father saw his repenting sonne a great way off, hee had compassion on him, and runn, and fell on his neck, and kissed him, and clathed him with the best robe, put it on him, put a ring on his hand, and shooes on his feet, and caused the fat calfe to bee killed for him. Cuen

the everlasting Father doth reioyce at the conversion of any of his lost sons. Yea, there is joy in the presence of the Angels of God, for one sinner that converteth. Moreover, the Lord most lively expresseth his mercifull nature and disposition in this, That he is very loth we shold perish and willingly cast away our selues. Therefore often in the holy Scriptures hee mourns for vs, bewails our wretchednes, and takes by many pitifull complaints and lamentations for vs, saying: Oh that my people had harkned vnto me, and Israel had walked in my waies, Psal. 81.13. And again, O that thou hadst harkned vnto my commandements: then had thy prosperity bin as the floud, and thy righteousness as the waues of the sea, Isa. 48.18. Again he mourningly complains by his Prophet Hosea, saying: O Ephraim, what shall I do to thee? O Iudah, how shall I intreat thee? And in another place: What could I do more to my vineyard, that I haue not don? Esay 5. Mark heer how compassionately the Almighty God doth yearn over vs, and even as it were bleed vpon our wounds. The Apostle also notes the rich mercy & maruellous loue of God to mankinde in this, that hee doth beseech vs and say vs by the Ministers of the Gospell, that we could bee reconciled vnto him. The words are these: Now then are we embassadours for Christ: 1. Cor. 5. though God did beseech you through vs, we pray

pray you, in Christ's stead, that you be reconciled vnto God. Is it not a strange thing, that the omnipotent God shold fall to intreating of vs poor wretches : It is all one, as if a King shold intreat a begger, whom hee may will and command. But the abundant mercy of God towards mankinde doth most of all consist in this, That he hath giuen his onely Son for vs, when wee were his enemies ; as it is written, Iohn 3. God so loued the world, that he hath giuen his only begotten Son, that whosoever beleuees in him, should not perish, but haue euerlasting life. Again, God sets out his loue towards vs, seeing that while we were yet sinners, Christ died for vs : much more then beeing now iustified by his bloud, we shal be saued from wrath through him. For, if when we were enimies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saued by his life, Rom. 5. 1. In all this then wee may cleety behold the infinit mercy of God towards vs poor sinners. For, is it not a great matter, that the Son of God shold take our nature vpon him, shold be so abased as he was, and shold humble himself to death, even to the death of the crosse ? For, as the shadow of the dial went back ten degrees, y Ezechias might receiue length of daies, and much happiness : so Christ, the Son of righteousnesse, hath gon back many degrees, that we might

might haue eternall life. His humiliacion therefore in our exaltation ; his sufferings, our joy ; his death, our life. For, we haue no other remedy or refuge, but onely his merits and righteousness. He is our city of refuge, whither we must flee, and where we must take sanctuary. He is the Balm of Gilead, Ier. 9. whereby our soules are cured. He is that pool of Bethesda, John 5. 2. where euery man may bee cured of what disease soever hee hath. He is the riuere of Jordan, where Naaman may wash away all his leprosie, 2. Kings 5. He is that Pelican, who by pecking a hole in his stone breast, doth restore his young to life again by his bloud. Yet one thing we must note by the way, which hath been partly touched before. That all the mercies of God, and merits of Christ, are to bee restrained onely to the Elect, onely to the true members of the Church ; as plainly appeareth in the 103. Psal. where the mercies of God, which are there largely described, are restrained onely to them that feare him, keep his covenant, and think upon his commandements to do them. And touching Christ, it is said, that he is a prince and a Saviour unto Israel, and that he shall redeem Israel from all his iniquities, Psal. 130. Again it is written, that Christ, beeing consecrate, was made the Author of eternall saluation to them that obey him, Heb. 5. 6. None doo or can obey him, but onely the Elect : therefore he is the au-

shout of saluation onely to the Elect. And consequently, the profane world, whatsoever they say, whatsoever they brag and boast, have no true title or interest in him. This thing was figured in the Law, in this, that the Mercy-seat, which was a type of Gods mercy in Christ, & the Ark, which was a figure of the Church, were, by the expresse commandement of God, fitted each to other, both in length and breadth, Exod. 25.10. For, as the Ark was two cubits and a halfe long, and a Cubit and a halfe broad: just so was the Mercy-seat. Noting thereby, that the mercy of God in Christ should only be fitted to his church, and belong onely to the church; so as not one without the Church should be saved. For he that hath not the Church for his Mother, cannot have God for his Father. Lastly, we are to obserue, that as God is infinite in mercy, and of great compassion toward penitent sinners: so also is he most constant in the course of his mercies towards his children. And therefore one of the Psalms carries this foot, His mercy endureth for ever: his mercy endureth forever: his mercy endureth for ever, Psal. 136. Noting thereby both the constancy and eternity of Gods mercy. To the same purpose it is thus written: It is the Lords mercies that we are not consumed: it is because his compassions fail not, Lam. 3.32. Let us knowe therefore, that God, as touching his

his mercy to his children, is of a most constant and unchangeable nature: As hee saith, I am the Lord, I change not. For, if God were of a changeable nature as we are, and subiect to passions, then were we in a most miserable case: then must hee needs smite vs down, and take vengeance of vs every day, and every houre in the day, because wee prouoke him every day, and euerie houre in the day. But the God of heaven is not as a man, that he shoulde be subiect to passions and affections: hee is of a most constant and immutabile nature. For, though we prouoke him euerie day with new simes, yet is hee so farre off from taking reuenge, that the next day hee rewardeth vs with newe mercies, and breaketh through all our unkindnes, to shewe kindnes vnto vs; and through all our naughtinesse, to doo vs good. All our infirmities cannot make him breake off with vs, or ceas to loue vs. Hee is content to take vs with all faultes, and to loue vs dearely, though wee haue great faultes. Hee regardeth not our infirmities: though wee bee oftentimes weyward and elvish, yet so all that hee loueth vs netherthelesse. Even as a loving mother, though her young suckling cry all the night, and bee exceeding trease and weyward, so as shee can not rest an houre in the night, yea, though shee endure much lothsonnesse and trouble with it, yet in the morning when shee ariseth, shee loueth

it neuerthelesse ; but dandleth it , playeth with it ,  
smileth and laugheth vpon it : so the God of all  
mercies, whose loue towards vs farre passeth the  
loue of mothers, though wee grieue him with  
our infirmities continually , yet loneth vs ne-  
verthelesse , and is content to put vp all , to for-  
get and forgive all ; for hee is a most constant  
louer : Where hee once sets and settles his loue,  
hee loneth most constantly : nothing can alter  
him, nothing can remoue him. Even as a Fa-  
ther , when his little childe catcheth a fall, brea-  
keth his shinnenes, and hurteth his face, is so farre  
from beeing offended or displeased with him  
therefore, that hee doth pitie him , and bewone  
him, seeking remedies for his hurt : so our mer-  
cifull Father is so farre off from beeing angry  
and displeased with vs for some slippes and falls,  
that hee doth the more pity vs, and lament our  
case. Even as a louing and wise husband, al-  
though his wife haue many infirmities, yet bee-  
ing assured shee loues him dearly , and that her  
heart is with him, hee is well content to wink at  
all her faults , to hide them , to bear with them,  
yea, and to make nothing of them ; louing her no  
whit the lesse for them: so our deare husband and  
Spouse Christ Iesus , because hee knoweth wee  
loue him, and that he hath our hearts, is content  
to beare with all our infirmities , and to make  
light of them. For this cause it is that he saith to  
his

his Spouse in the Canticles : Though shee was black and full of infirmities , behold thou art all fair , my Loue : behold , thou art fair : thou art all faire , my Loue : there is no spot in thee , Cant.4.1,7. Mark , that hee calleth his Church faire , all faire , and without spot ; not because she was so in her self , but because she was made so in him : and assuredly the eternall God , beholding her in his Son , doth so esteem and account of her . For , as hee that beholdeth any thing thorow a red glasse , doth take it to bee red , as is the colour of the glasse : so God the Father , beholding vs in his Sonne , doth take vs to bee of the same nature and quality that he is ; that is , perfectly righ- teous . For , this cause it is that hee loueth vs , and setteth his heart upon vs , and will not bee remo- ued from vs . For , his loue to his children is alwaies one and the same , although wee haue not alwaies the like sight and feeling of it : as the Moone is alwaies the same in substance and quantitie , though sometimes it seemeth vnto vs to bee wasted into a very small scantling . Let vs knowe then to our great comfort that the loue of God towards vs , in his dear Son , is constant , and alwaies alike ; and that hee will not discoun- tenance vs , or shake vs off for some infirmities , no nor yet for many infirmities : for , the merci- full God doth accept of his children , because their generall care is good , and the uniuersall Tenor

of their life tendeth unto righteousness , howso-  
ever they may greatly saile in many particular  
actions. Two or three fittes of an ague doth not  
prooue a diseased body ; nor two or three god-  
daiies , a sound body : euen so some fewe infirmi-  
ties doo not argue a wicked man ; nor two or  
three good actions , a good man : but wee must  
hane an eye to the certaine and settled course of  
a mans life. Euen as men are truly said to  
walk in a way , when they go in it , although  
sometimes they trippe and stumble : so GODS  
children doo walk in the way of righteousness ,  
although sometimes they stumble and step out  
of it , or sometimes bee violently haled out of it  
by theees . For , Satan and the violence of our  
lusts , doo often hale vs out of the way : but wee  
must gette into it again as soon as wee are esca-  
ped. Now then , to conclude and draw to an end ,  
Sith God is so infinitely mercifull , and constant  
in his mercie : sith such great and pretious pro-  
mises are made to vs in Christ : sith the Lord  
deth not regard our infirmities when our hearts  
are with him : therefore , O Asunetus , bec of  
good cheer , let nothing trouble you , feare not  
the assaults of the Diuell , regard not his tem-  
tations : for , assuredly your sinnes are forgi-  
uen . Christ is yours : heaven is yours : and all  
the promises of life and salvation belong unto  
you. So as you need not doubt ; you cannot

mis-

miscarry : your name is written in the Book of life.

*Afum.* I am greatly comforted and cheered-up with your words. Your preaching of the Gospell, and laying open of Gods abundant mercy in Christ, and of the promises, do exceedingly reuiue mee, and euen as it were put new life into mee : they are as Sack and Sugar vnto my soule, and sweeter than the hony and the hony-comb : they are as physick to my sicke soule, and as ointment to my spiritual wounds. I do now begin to see what misery is in man, and what mercy is in God. And I knowe by woful experience, that where misery is not felt, there mercy is not regarded : but now it hath pleased God to giue me some feeling of mine owne wretchednes and misery , and yet with good comfort in his mercy. For, I thank God for it, I begin now to growe to some perswasion, that the promises do belong vnto mee, my sinnes are forgiuen, and that I am one of them that shall besaued.

*Theol.* I doo greatly reisyce , that God hath, according to his rich mercy, wrought this good work in you. I doo, from the bottome of my heart, glorie him the praise and glory of it. Hap-pie are you that euer you were borne, in whom the Lord hath wrought so gracious a worke. It is of his high fauour and speciall mercy to-

wards you : for it is the onely priuiledge and prerogative royall of G D S owne children, truely to repente and beleeme. I beseech God therefore to encrease your faith, and to fill you full of ioy and peace in beleeving, that you may abound in hope, through the power of the holy Ghost.

*Antil.* The Sun drawes lowe, *A sunet us:* it is time for you and me to bee going,

*Phil.* Indeed the night will approach by & by: and therefore wee must of necessity break off.

*Theol.* With it is so, we will heer surcease, and go no further.

*A sun.* Sir, I will now take my leave of you: I can never bee thankfull enough for all the good instructions and comforts which I haue heard from you this day. I hope I shall remem-ber some of them whil'st I liue. I doo therefore praise God for you, and for your counsell; and for this day ; which I hope shall be the first day of my repentance and true conuersion vnto God.

*Theol.* The Lord for his infinite mercies sake grant it. And I most humbly beseech the Almighty God to establish you with his free spirit, that you may proceed and go forward in a Christian course unto the end.

*Phil.* I pray you, good *M. Theologus*, pardon my

my boldnesse : for you see I haue been verie bold to propound many questions vnto you; wherein you haue fully satisfied mee, to the great ioy and comfort of my soule. I do therefore praise God for you : and I hope I shall never forget some things which you haue vttered. But I will now commend you to God, and to the word of his grace, which is able to build vs further.

*Theol.* Farewell, good Philagathus. The Lord blesse you, and keep you in all your waies : and the God of heauen preserve vs all, and continue vs in his seare vnto the end.

All glory be giuen to God.

**FINIS.**

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contained in this Booke, and directing to  
the Page where they are set down.

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## The Table.

The Preacher ministreth vnto him much spirituall comfort, and doth in ample maner lay open vnto him all the sweet promises of the Gospell, and the infinit mercy of God in Christ, to all true, penitent, and broken-hearted sinners.

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The ignorant man, beeing afflicted in his conscience, is exceedingly comforted with the hearing of Gods abundant mercy preached unto him, and thereupon gathers great inward peace, conuerts vnto God with all his heart, and exceedingly blesseth God for the Preachers counsell.

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FINIS.

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A Morning prayer to bee vsed in  
private families.



Lord our God, & heauenly Father, wee thy vnworthy children do here come into thy most holy and heauely presence, to giue thee praise and glory, for all thy great mercies and manifold blessings towards vs ; especially for that thou hast preserued vs this night past from all the dangers and feares thereof ; hast giuen vs quiet rest to our bodies, and brought vs now safely to the beginning of this day, and doest now afresh renew all thy mercies vpon vs, as the Eagle renueth her bill : giuing vs all things abundantly to enjoy ; as food, raiment, health, peace , liberty and freedome from many miseries , diseases, casualties and calamities which wee are subiect to in this life, every minute of an houre : and not onely so, but also for vouchsafing viito vs many good things , not onely for necessitie, but cuen for delight also. But aboue all (deare Father) wee praise thy name for the blessings of a better life , specially for thy most holy Word and Sacraments, and all the

D d              good

## Morning Prayer.

good we enjoy thereby; for the continuance of the Gospell amongst vs, for the death of thy Sonne, and all that happenesse which wee haue thereby; also because thou hast chosen vs to life before wee were, and that of thy meere goodnesse and vndeserued fauour towards vs; and hast called vs in thine appointed time, iustified vs by thy grace, and sanctified vs by thy spirit, and adopted vs to be thine owne children and heires apparant to the great Crowne. O Lord open our eyes every day more and more, to see and consider of thy great and maruellous loue to vs in all these things; that by the due consideration thereof, our hearts may bee drawne yet neerer vnto thee, euен more to loue thee, feare thee, and obey thee: that as thou art enlarged towards vs in mercy, so we may be enlarged towards thee in thanksgiving: and as thou doest abound towards vs in goodness, so we may abound towards thee in obedience & loue. And sith(deare Father) thou art never weary of doing vs good, notwithstanding all our vnworthinesse and naughtinesse: therfore let the consideration of thy great mercy and fatherly kindnesse towards vs, euен as it were force our hearts, and compell vs to come into thy most glorious presence with new songs of thanksgiving in our mouths. We pray thee ( O most merciful God) to forgiue all our vnthankfulnesse

## Morning Prayer.

fulnesse, vnkindenesse, prophanenesse, and great abusing of all thy mercies; and specially our abuse and contempt of thy Gospell, together with all other the sins of our life, which we confess are innumerable, and moe than can be reckoned vp, both in omission of good things, and commission of euill. We most humbly intreat thee to set them all ouer to the reckoning which thy Son Christ hath made vp for them vpon his crosse, and neuer to lay any of them to our charge: but freely forget all, and forgiue all. Naile downe all our sinnes and iniquities to the crosse of Christ, burie them in his death, bathe them in his blood, hide them in his wounds, let them neuer rise vp in iudgement against vs. Set vs free of the miseries that are vpon vs for sinne, and keepe back the iudgements to come both of soule, body, goods and good name. Be reconciled vnto vs in thy deere Son, concerning all matters past, not once remēbring or repeating vnto vs our old and abominable iniquities, but accept vs as righteous in him, imputing his righteousness to vs, and our sinns to him. Let his righteousness satisfie thy iustice for all our vnrighteousnesse, his obedience for our disobedience, his perfection for our imperfection. Moreouer, wee hūbly beseech thy good Maiestie to giue vs the true sight & feeling of our manifold sins, & wee

## Morning Prayer.

Mat.16.

may not be blinded in them through delight, or hardned in them through custom, as the reprobates are ; but that wee may bee euen weary of them, and much grieued for them, labouring & striuing by all possible means to get out of thē. Good father touch our hearts with true repentence for all sinne. Let not vs take any delight or pleasure in any sinne : but howsoeuer we fall through frailty ( as wee fall often ) let vs neuer fall finally, let vs neuer ly down in sin, nor continue in sin, but let vs get vp on our feet again, and turne to thee with all our hearts, and seeke thee while thou mayst be found , and whilst thou dost offer grace and mercy vnto vs. O Lord increase in vs that true and liuely faith whereby wee may lay sure hold on thy Sonne Christ, and rest vpon his merits altogether. Giue vs faith assuredly to beleue al thy great & preious Promises made in the Gospel, and strengthen vs from aboue to walke and abound in all the true & sound fruits of faith. Let vs walk not after the flesh, but after the spirit. Let vs feel the power of thy Sonnes death killing sinne in our mortal bodies, and the power of his resurrection raising vs vp to newnes of life. Let vs grow daily in the sanctification of the spirit, and the mortificatiō of the flesh. Let vs liue holily, iustly and soberly in this present euil world, shewing forth the vertues of thee in all our particu-

lar

## *Morning Prayer.*

dar actions, that we may adorne our most holy profession, and shine as lights in the midſt of a crooked and froward generation amongst whom we liue, being gainfull to all by our liues & conuerſation, & offensiue to none. To this end we pray thee fill vs with thy ſpirit, & al ſpirituall graces: as loue, wiſdome, patience, contentment, meekeneſſe, humility, temperancy, chalſtity, kindneſſe, and affability; and stir vs vp to vſe praier and watchfulnes, reading and meditation in thy Law, and all other good meaneſes wherby we may grow & abound in al heauenly vertues. Bleſſe vs in the vſe of the meaneſes, from day to day: make vs ſuch as thou wouldest haue vs to bee, and ſuch as we deſire to bee: worke in vs both will and deed, purpose and power. For thou O Lord, art all in all, thou wilt haue mercy vpon whom thou wilt haue mercy; & whom thou wilt thou haſt hardneſſ. Haue mercy vpon vs therefore ( deare Father ) and neuer leauē vs to our ſelues, nor to our owne wilſ, luſts, and deſires, but aſſiſt vs with thy good ſpirit, that we may continue to the end in a righteous course; that ſo at length we may be receiued into glory, and bee partakers of that immortall crowne which thou haſt laid vp for all that loue thee, and truely call vpon thee.

Further we intreat thee, O heauenly Father,  
to giue vs all things necessarie for this life : as

## Morning Prayer.

food, raiment, health, peace, liberty, and such  
freedome from those manifold miseries which  
wee lie open vnto euery day, as thou seest meet.  
Blesse vnto vs all the meanes which thou hast  
put into our hands for the sustenance of this  
fraile life. Blesse our flock and store, corne and  
cattell, trades and occupations, & all the works  
of our hands: for thy blessing only makes rich,  
& it bringeth no sorrows with it. Giue vs ther-  
fore such a competencie & sufficiency of these  
outward blessings, as thou in thy heauely wise-  
dome seest most needfull for vs. Moreouer, we  
humbly beseech thee ( most louing Father ) in  
great mercy looke downe from heauen vpon  
thy whole Church, and euery member of it. Be  
fauourable vnto *Sion*, and build vp the walls of  
*Hierusalem*. Behold, with the eie of pittie, the  
great ruines & desolation of thy Church. Heale  
vp the wounds, and make vp the breaches  
thereof in all nations. Regard it as thine owne  
flocke, tender it as thine owne family, dresse it  
as thine owne Vineyard, loue it as thine owne  
Spouse. Thinke thoughts of peace to it, & al-  
waies looke vpon it, in deep compassion. Blesse  
it with thy grace, guide it with thy spirit, & de-  
fend it still with thy mighty power: scatter the  
deuices, confoud the couſels, & ouerthrow the  
forces of all that fight against it. Specially wee  
intreat thee (dear father) to set thy ſelf against þ

Antichrift

## Morning Prayer.

Antichrist of *Rome*, that man of perdition, w<sup>c</sup>k setteth himselfe against thee, and against all thy people. In thine appointed time wee pray thee giue him a deadly downe-fall. Beat downe all his power and authority daily more and more; giue free passage to thy Gospel in al kingdoms, that *Babylon* may fall, and never risc vp againe. The more the fauorites and adherents of *Rome* labour to vphold their idolatrous kingdom, þ more let it fall downe, euen as *Dagon* before the presence of thine Arke. Powre downe the Vi- als of the fulnesse of thy wrath vpon the kingdome of the Beast; and let their riches, wealth, credit and authoritie dry vp euery day more and more, as the riuier *Euphrates*. Let it pittie thee, O Father, to see thine owne Spouse sit as a deformed & forlorne woman heere below, weeping and mourning with her haire about her neck, hauing lost all her beautie and come-lineesse: cheere her vp ( deare Father ) glad her with the ioy of thy countenance, and so decke her and trimme her vp, that thou maiest delight in her, as a Bridegroome in his Bride. Speciallie wee intreat thee haue mercie vpon thy Church in this Land: intend good vnto vs, and not euill: giue vs not ouer into the hands of the cruell *Spaniard*, as our sinnes haue deserued. Scatter we pray thee, O Lord, the deuices, and breake the plots of all such as haue plotted

## Morning Prayer.

þ ouerthrow & vtter subuersiō of this Church  
and common-wealth. Bleſſe this Church more  
and more, with the continuance of true Reli-  
gion amongst vs: for thy great Names sake, and  
infinite mercies sake, deale graciously & fauou-  
rably with vs, and our posterity. Turne from  
vs that vengeance which is due to vs for our  
sins. For thou feſt how iniquitie preuaileth, &  
the wicked go away with the goale: Atheisme  
ouerspreadeth euery where, & Popery ſeemeth  
to get a head againe. Now therefore (deare Fa-  
ther) we moſt humbly beſeech thee to take or-  
der ſpeedily for the remedying & repreſſing of  
theſe maniſtold disorders and grievous enormi-  
ties that are amongſt vs. Bee intreated of thy  
poor children to be good to this English nation.  
Hear the cries of thine elect: hear the mourn-  
ing of them that mourn in Sion. Let the cries of  
thy children cry down al the cries of the ſins of  
the land, & be reconciled vnto vs in the multi-  
tude of thy compaſſions; that ſo thou maieſt ſtil  
cotinue a moſt merciful protector of this thine  
English vineyard. We pray thee (good Father)  
ſhew ſpeciall mercy to our moſt Noble & graci-  
ous K. James, thine anointed ſeruant: bleſſ him  
& keepe him in all his waies, bleſſ his gouern-  
ment vnto vs. Let thine Angels encamp about  
him, & let thy holy hand be alwaies ouer him:  
keep him from treafons, & deliuer him frō the  
treacheries

## *Morning Prayer.*

treacheries of his enemies : giue him to see what belongs to his peace, & giue him a harter nesly bent to set vpon the practice of the same: giue him al graces necessary for his place, & necessary for his saluation : continue his gouernment peaceable & prosperous amongst vs: & as thou haft made him þ breath of our nostrils, & a gracious instrument for the sauing of many thousand soules, so let his owne soule be saued in the day of thy Son Christ. Bleſſ his Maiesties most honorable priuy Counsellors , and giue such good successe vnto all their counſels and policies in matters of State, that we may lead a quiet and peaceable life in all godlinesſe and honesty. Bleſſe all the Nobility, work in them a care to glorifie thy name in their places ; make them faithful to thee, and faithful to the Land. Direct with thy good ſpirit all ſuch as bear the fword of iuſtice, that they may draw it out to puniſh the wicked, and to defend the godly, and that they may with all good care and conſcience diſcharge the duties of their places. In-crease the number of faithfull and zealous Mi-nisters in this church. Send thy Gofpel to thone places where it is not, and bleſſe it where it is. Remember them in thy mercy, O Lord, that are vnder any croſſe or affliction whatſoeuer : bee comfortable vnto them, heale vp their wounds, bind vp their ſores, put all their teares into thy bottle,

## *Evening Prayer.*

bottle, and make their bed in all their sorrows, and put such a good end to all their troubles that they may redound to thy glory , and the furtherance of their owne saluation. In þ mean time, giue them patience & constancy to beare whatsoeuer it shall please thy mercifull hand to lay vpon thc. Last of all, in a word, we pray thee blesse Magistracie, Ministry & Commonalty. Blesse all thy people ; doe good to all that are true & vpright in their hearts. And so(deare fa-ther)we do commit & commcd our selues, our soules and bodies into thy hands , for this day & the rest of our life, praying thee to take care and charge of vs ; keep vs from all euill, watch ouer vs for our good , let thine Angels encamp about vs, let thy holy hand be ouer vs, & keepe vs in all our waies, þ we may liue to thy praise and glory heere in earth , keeping faith and a good conscience in all our actions ; that after this life we may be crownd of thee for euer in thy kingdome. Grant these things(good father) to vs here presēt,& to all thine, absent; praying thee in specal fauour to remember our friends, & kinsfolks in the flesh,all our good neighbors and wel-willers, & all those for whom we are bound to pray by nature,by deserts, or any du-ty whatsoeuer, for Iesus Christ's sake our only Mediatour ; to whom with thee, and the holy Ghost,bee giuen all praise and glory,both now and for euermore. *Amen.*

An



## An Euening Prayer to be vsed in Prinate families.

Eternall God, and our most louing  
and deare Father, we thy unwor-  
thy children do here fall downe at  
the foote of thy great maiestie,  
acknowledging from our hearts  
that wee are altogether unworthy to come neere  
thee, or to looke towards thee, because thou art a  
God of infinite glory, and wee are most vile and  
abominable sinners, such as were conceited  
and borne in sinne and corruption, and such  
as haue inherited our fathers corruptions, and  
also haue actually transgressed all thy holy  
statutes and lawes, both in thoughts, words  
and deedes: before wee knew thee and since,  
secretly and openly, with our selues and with  
others: our particular sinnes are moe than  
can bes numbered; for who knoweth how often  
hee offendeth? But this wee must needs confess  
against our selues, that our hearts are full of  
pride, conuersu[n]esse, and the loue of this world,  
full

## *Euening Prayer.*

full of wrath, anger, and impatience, full of ly-  
ing, dissembling, and deceiving, full of vanitie,  
hardnesse, and prophanenesse, full of infidelite,  
distrust, and selfe-lone, full of lust, vncleannesse,  
and all abominable desires: yea our hearts are  
the very sinkes of sinne, and dunghils of all fil-  
thinesse, And besides all this, wee doe omit the  
good things wee shold doe: for there are in vs  
great wants of faith, of loue, of zeale, of pati-  
ence, of contentment, and of every good grace;  
so as thou hast just cause to proceede to sentence  
of iudgement against vs, as most damnable  
transgressors of all thy holy commandementes:  
yea such as are sinke in our rebellions, and  
haue many times and often committed high trea-  
son against thy Maiestie; and therfore thou maist  
justly cast vs all downe into hell fire, there to bee  
tormented with Sathan and his Angels for e-  
uer. And wee haue nothing to except against thy  
Maiestie for so doing; sith therein thou shouldest  
deale with vs but according to equity, and our  
just deserts. Therfore, deare Father we do ap-  
peale from thy iustice to thy mercy, most hum-  
bly intreating thee to haue mercy vpon vs, and  
freely to forgine vs all our snares past whatsoe-  
ver, both new and old, secret and open, knowne  
and unknowen, and that for Jesus Christ's sake  
our onely mediator. And wee pray thee touch our  
hearts with true griefe, and unsained repentance

## *Euening Prayer.*

for them, that they may bee a matter of continuall sorrow and heart-smart vnto vs, so as nothing may grieve vs more than this, that wee haue offended thee, beeing our speciaall friend and Father. Give vs therefore ( deare Father ) every day more and moxe sight and feeling of our sins, with true humiliaction vnder the same. Give vs also that true and lively faith, whereby we may lay sure hold on thy Sonne Christ, and all his merits, applying the same to our owne soules; so as wee may stand fully persuaded, that whatsoeuer he hath done vpon the crosse, he hath done for vs particularly, as well as for others. Give vs faith ( good Father ) constantly to beleue all the sweet promises of the Gospell, touching remission of sin, and eternall life, made in thy Son Christ. O Lord increase our faith, that wee may altogether rest vpon thy promises, which are all Pea and Amen. Pea, that wee may settle our selues, and all that we haue, wholly vpon them; both our soules, bodies, goods, name, wines, children, and our whole estate: knowing that all things depend vpon thy promises, power, and prouidence, and that thy word doth support and beate vp the whole order of nature. Moreover wee intreat thee, O Lord, to strengthen vs from aboue, to walke in every good way, and to bring forth the fruits of true faith in all our particulaire actions, studying to please thee in all things

and

## Euening Prayer.

and to bee fruitfull in good works, that we may shew forth unto all men by our good conversation whose children wee are: and that wee may adorne and beautifie our most holy profession, by walking in a Christian course, and in all the sound fruits and practice of godlinesse and true Religion. To this end wee pray thee sanctifie our hearts by thy spirit, yet more and more: sanctifie our soules and bodies, and all our corrupt naturall faculties, as reason, vnderstanding, will, and affections, so as they may be fitted for thy worship and service, taking a delight and pleasure therin. Stirre vs vp to vse prayer, watchfullnesse, reading, meditation in thy Law, and all other good meanes wherby we may profit in grace & goodness from day to day. Blesse vs in the vse of the meanes, that wee may daily die to sin, and live to righteousness: draw vs yet nearer unto thee: helpe vs against our manifold wants. Amend our great imperfections, renew vs inwardly more and more, reparre the ruines of our hearts, ayde vs against the remnantes of sinne. Enlarge our hearts to run the way of thy Commandements, direct all our steps in thy word, let none iniquity haue dominion ouer vs. Assist vs against our speciall infirmities and master sins, that wee may get the victory ouer them all, to thy glory, and the great peace & comfort of our owne consciences. Strengthen vs, good Father,

## *Evening Prayer.*

ther by thy grace and holy Spirit, against the common corruptions of the world, as pride, whoredome, covetousnes, contempt of thy Gospell, swearing, lying, dissimbling, and deceiving. O deare father, let vs not bee overcome of these filthy vices, nor any other sinfull pleasures and fond delights, wherewith thousands are carried headlong to destruction. Arme our soules againt all the temptations of this world, the flesh and the diuell; that wee may overcome them all through thy helpe, and keepe on the right way to life; that we may live in thy feare, & die in thy favour; that our last daies may be our best dayes, and that we may end in great peace of conscience. Furthermore deare Father, we intreat thee not onely for our selues, but for all our good brethen thy deare children scattered ouer the face of þ whole earth, most humbly beseeching thee to blesse them all, to cheere them vp, and glad them with the joy of thy countenance, both now and alwaies. Guide them all in thy feare, and keepe them from euill, that they may praise thy name. In these dangerous dayes, and declining times, we pray thee, O Lord, raise vp nursing fathers, and nursing mothers unto thy Church. Raise vp also faithfull Pastors, that thy cause may bee carried forward, truth may preuaile, Religion may prosper, thy Name onely may be set vp in the earth, thy Sonnes Kingdome aduanced, and thy will

## Evening Paayer.

will accomplished. Set thy selfe against all aduersary power , especially that of Rome, Antichrist, Idolatry and Atheisme : curse and crosse all their counsels, frustrate their deuices, scatter their forces , overthrow their armies. When they are most wise , let them bee most foolish: when they are most strong , let them bee most weake. Let them know that there is no wise-  
dom , no: counsell , power nor policy against thee the Lord of Hostes. Let them know, that Israel hath a God, and that thou which art called Ichouah , art the onelie ruler ouer all the World. Arise therefore, O most mightie God, and maintaine thine owne cause against all thine enemies , smite thorow all their loynes, and bow downe their backs : yea, let them all be confounded and turned backward that beare ill will vnto Sion. Let the patient abiding of the righteous be ioy : and let the wicked bee disappointed of their hope. But of all fauour, we intreat thee, O Lord to shew speciaall mercy to thy Church in this land wherein wee live. Continue thy Gospell amongst vs yet with greater successe , purge thy house daily more and more, take away all things that offend. Let this nation still be a place where thy name may be called vpon, and an harbor for thy Saints. Shew mercy to our posterity, deare Father, and haue care of them ; that thy Gospel may bee left unto  
the m

## Evening Prayer.

them as a most holy inheritance. Defend vs against foraine invasion, keepe out Idolatry and Popery from amongst vs. Turne from vs those plagues which our sinnes cry for. For the sinnes of this Land are exceeding great, horrible, and outrageous, and gine thee just cause to make vs spectacles of thy vengeance to all Nations; that by how much the more thou hast listed vs vp in great mercy and long peace, by so much the more thou shouldest presse vs downe in great wrath and long warre. Therfore, deare father, we most humbly intreat thee, for thy great names sake, and for thy infinite mercies sake, that thou woldst be reconciled to this Land, and discharge it of all the horrible sins thereof. Drowne them, O Lord, in thy infinite mercy through Christ, as it were in a bottomlesse gulfe, that they may never rise vp in iudgement against us. For altho' our sinnes be exceeding many, and fearefull, yet thy mercy is farre greater. For thou art infinite in mercy: but wee cannot be infinite in sinning. Gine vs not ouer into the hands of the Idolaters, lest they shoulde blaspheme thy name, and say, Where is their God in whom they trusted? But rather, deare Father, take vs into thine owne hands; and correct vs according to thy wisdome; for with thee is mercy, and deepe compassion. Moreover, weymost heartily beseech thy good Maiestye, to blesse our most

## Euening Prayer.

gracious King James, and to shew much mercy to him in all things. Guide him in thy seare, and kepe him in all his waies, working in his soule infatned sorrow for sinne, true faith in thy promises, and a great care to please thee in all things, and to discharge the duties of his high place, in all zeale of thy gloriy, and faithfulness towards thy Maiestie : that as thou hast crowned him heire in earth, so hee (spending his dayes here below in thy seare) may after this life bee crownded of thee for ever in the Heauens. Wlee beseech thee also to blesse his Maiesties most honourable priuy Counsellors. Counsell them from aboue : let them take aduice of thee in all things, that they may both consult and resolve of such courses as may bee most for thy gloriy, the god of the Church, and peace of this our Commonwealth. Blesse the Nobility, and all the Magistrates of the Land, giuing them all grace to execute iudgement and iustice, and to main-taine truthe and equity. Blesse all the fauifull Ministers of the Gospell, increase the number of them, increase thy gifts in them, and so blesse all their labours in their severall places, and congregations, that they all may bee instruments of thy hand, to enlarge thy Sonnes kingdome, and to winne many vnto thee. Comfort the comfortlesse with all needfull comforts. Forget none of thine that are in trouble : but as their afflictions

Euening Prayer.

afflictions are , so let the toyes and comforts of thy spirit be unto them : and so sanctifie unto all thine their afflictions and troubles , that they may tend to thy gloriy , and their owne good . Give vs thankfull hearts for all thy mercys , both spirituall and corporall : for thou art very mercifull unto vs in the things of this life , and infinitely more mercifull in the things of a better life . Let vs deeply ponder and weigh all thy particular fauours towards vs : that by the due consideration thereof , our hearts may be gained yet neerer unto thee , and that therefore wee may both loue and obey thee , because thou art so kinde and louing unto vs : that even thy loue towards vs , may draw our loue towards thee , and that because mercy is with thee , thou maist be feared . Grant these things , good Father , and all other needfull graces for our soules or bodies , or any of thine throughout the whole World , for Iesus Christs sake : in whose name  
wee further call upon thee as he hath  
taught vs in his Gospell saying  
Our Father which art in  
heauen,&c.

A Prayer to be vsed at any time, by  
one alone privately.

O Lord my God and heavenly Father, I  
thy most vnworthy childe doe heere in thy  
sight freely confesse, that I am a most sinfull crea-  
ture, and damnable transgressor of all thy holy  
Lawes and Commandements: that as I was  
borne and bred in sinne, and stained in the womb,  
so haue I continually brought forth the corrupt  
and vgly fruits of that infection and contagion,  
wherein I was first conceived, both in thoughts,  
words, and workes: If I shoule goe about to  
reckon vp my particular offenses, I know not  
where to begin, or where to make an end. For  
they are more than the haires of my head, yea  
farre more than I can possibly feele or know. For  
who knoweth the height, and depth of his cor-  
ruption? Who knoweth how oft he offendeth?  
Thou onely, O Lord, knowest my sinnes, who  
knowest my heart, nothing is hid from thee,  
thou knowest what I haue beene, and what I  
am: yea my conscience doth accuse mee of many  
and grieuous euils, and I doe dayly feele by woe-  
fuller experiance how fraile I am, how prone to  
euill, and how vntoward vnto all goodnessse. My  
minde is full of vanity, my heart full of prophane-  
nesse, mine affections full of deadnesse, dulnes, and  
drowzines in matters of thy worship and seruice:  
Yea, my whole soule is full of spirituall blind-  
nesse,

*A private prayer.*

nessie, hardnesse, unprofitablenesse, coldnesse, and  
security. And in very deede, I am altogether a  
loue of sin, and a masse of all misery, & therefore  
I haue forfeited thy fauour, incurred thy high  
displeasure, and haue given thee full cause to loue me  
upon me, to give me ouer, and leaue me to mine  
owne corrupt will and affections. But (O my  
deare Father) I haue learned from thy mouth  
that thou art a God full of mercy, slow to wrath,  
of great compassion and kindnesse, towards all  
such as groane under the burden of their sins.  
Therefore extend thy great mercy towards mee  
poore sinner, and giue mee a generall pardon for  
all mine offenses whatsoever: seale it in the  
blood of thy Sonne, and seale it to my conscience  
by thy Sp̄it, assuring me moxe and more of thy  
lone and fauour towards mee, and that thou art a  
reconciled father vnto me. Grant that I may  
all time to come, loue thee much, because much  
is given, and of very loue feare thee, and obey  
thee. O Lord increase my faith, that I may  
stedsastly beleue all the promises of the Gos-  
pell made in thy Son Christ, and rest vpon them  
altogether. Enable me to bring forth the sound  
fruits of faith and repentance in all my particu-  
lar actions. Fill my soule full of ioy and peace in  
believing. Fill mee full of inward comfort and  
spirituall strength against all temptations: giue  
mee yet a greater feeling of thy loue and manifold  
mercies

### A private Prayer.

Mercies towards me; wodac in my soule a love  
of thy manerly, a seale of thy glory, an hatred  
of evill, and a desite of all godl things. Give mee  
wisedome over thos sinnes which thou knowell ac  
wronnes in me. Let me once at last make a con  
querour of the world and the flesh. Sanctifie mee  
whatsoeuer is carnall: sanctifie mee throughout  
thy spilit: knit my heart to thee for ever, that  
I may feare thy name, renne in me the Image  
of thy Sonne Christ dayly more and more. Give  
me a delight in the reading and meditation of  
thy word. Let mes rejoyce in the publike minis  
try thereof. Let mee loue and reverence all  
the faichfull Ministers of thy Gospell. Sanctifie  
their doctrine to my conscience, seale them in  
my soule, wroote them in my heart: give me a soft  
and melting heart, that I may tremble at thy  
wordes, and be alwayes much affected with god  
ly sermons. Let not my sinnes hold backe thy  
mercies from me, nor misse unworthiness stop  
the passage of thy grace. Open mine eyes to see  
the great wonderes of thy law. Reveale thy se  
crets unto me: be open-hearted towards mee thy  
unworthy servant. Hide nothing from mee that  
may make for thy glory, and the god of my soule.  
Blesse all meanes unto me which thou vseth for  
my good. Blesse all holy instructions unto my  
soule. Blesse me at all times, both in hearing and  
reading thy Word. Give me the right vise of all  
thy

### *Appriuate Prayer.*

thy mercies and corrections, that I may be the better for them. Let me abound in love to thy children. Let my heart be very nearely knit unto them, that where thou louest most, there I may loue most also. Let me watch and pray, that I enter not into temptation : give me patience and contentment in all things. Let me loue thee more & more, and the world lesse & lesse. So draw my mind upward, that I may despise all transitory things. Let me be so rapt and ravished with the sight and feeling of heauenly things, that I may make a base reckning of all earthly things. Let mee vse this world as though I vised it not. Let me vse it but for necessity, as meat and drinke. Let mee not bee carryed away with the vaine pleasures and sond delights thereof. Good father worke thy god worke in me, and never leauue me nor forsake me, till thou hast brought mee to true happiness. Oh deare Father, make mee faithfull in my calling, that I may serue thee in it, and be alwaies carefull to do what good I may in any thing. Blesse me in my outward estate. Blesse my soule, body, goods, and name. Blesse all that belongeth vnto me. Blesse my goings out and comings in. Let thy countenaunce be lifted vp vpon me now and alwayes : cheere me vp with the ioies and comforts of thy spirit: make me thankfull for all thy mercies. For I must needs confesse that thou art very kind vnto mee in all things

A private prayer.

things. For in thee I live, move, and have my being of thee. I have my welfare and god being, thou art a daily friend, and speciall god benefactor unto me. I live at thy cost and charges. I hold all of thee in Chuse, and I finde that thou art never weary of doing mee god: thy goodnesse towards me is unchangeable. Oh, I can never be thankfull enough vnto thee for all thy mercies, both spirituall and corporall. But in such measure as I am able, I prayse thy name for all, beseeching thee to accept of my thanksgiving, in thy Sonne Christ, and to give me a profitable use of all thy sauiors, that thereby my heart may be fully drawne vnto thee: give me, O fater, to be of such a god nature and disposition, that I may bee wonne by gentlenesse and faire meanes, as much as if thou gauest mee many lashes. Pardon all mine vngodlynesse, unkindnesse, and great abusing of thy mercies, and give mee grace to use them more to thy glori in all time to come. Strengthen mee, dears fater, thus to continue praysing and glorifying thy name heere vpon earth: that after this life I may bee crowned of thee for ever in thy Kingdome. Grant these petitions, most mercifull God, not onely to mee, but to all thy deare children throughout the whole world, for Jesu Christes sake: in whose name I doe further call vpon thee, saying as he hath taught mee,  
O our Father, which art in heauen, &c.

F I N I S.

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